Truths Champion

Wherin are made plain these particulars:

1. That Christ died for all men.
2. Of his dying for all to save all.
3. Of his power given out to all.
4. Of Predestination.
5. Of Election.
6. Of Free will.
7. Of falling away.
8. Of Originall sin.
9. Of Baptizing, or Baptism.
10. Of the Ministry.
11. Of Love.
12. Of those that hold, That God hath appointed, or destinated unavoidably all the actions of men, and the sad effects that follow.
13. Of the man *Adam*, and the man *Christ*.

With Answer to divers *Objections* upon the same.

An occasionall word to the Reader, and inlarged by the Author *Richard Stooks*, Minister of the Gospel of *Jesus Christ*.

Mal. 3. 7.

לִמִּימֵי אֲבֹתֵיכֶם סַרְתֶּם מֵחֻקַּי וְלֹא
שְׁמַרְתֶּם שׁוּבוּ אֵלַי וְאָשׁוּבָה אֲלֵיכֶם
אָמַר יְהוָה צְבָאוֹת וַאֲמַרְתֶּם בַּמֶּה נָשׁוּב׃

2 *Tim.* 3. 16, 17. Πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἔλεγχον, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ.

Ἵνα ἄρτιος ᾖ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.

London, Printed for *Martha Whittington*, and are to be sold at the Blew Anchor in Cornhill, 1651.

THE EPISTLE DEDICATORY.

To all our Dissenting Brethren, that seek to eclipse the Word of our God; And to all that love the Gospel of Jesus Christ, Peace be with you, and Grace through Jesus Christ our Lord.

IT hath alwayes been the subtilty of the Serpent, that old devill, since man had a beeing, to seek to deceive and destroy him, and to take him off from his being, and his well beeing, and as God useth all meanes to do mankinde good, 1 John 3. 16, 17. So Satan seeketh by all the meanes he can to

And the more old, the more subtill. In Hebrew, a subtil surveyor.

For no evill cometh from God.

Satan is the author of evill.

The devill can transforme himſelfe into any ſhape and put on ſhewes of godlineſſe to deceive.

When Satans old ſhapes are diſcovered, he gets new ſhapes.

Revel. 16. 10, 11.

Satan ſeeks to take men off from ſearching the Scriptures, The ground of all errors.

to do them hurt, in every age, and ſo much the more, as the light doth appeare in every Age; transforming himſelf like an Angel of light, that he may appear glorious in ſhew, when he is nothing in ſubſtance, and in this Age more then ever, becauſe his Kingdome and worſhip begins to be full of darkneſſe; he ſees its high time to beſtir him, or elſe to loſe all, he labours now might and main to overthrow the foundation of our faith, even the Scriptures of truth for the Goſpel is the object of faith, for faith comes by hearing, Rom. 10. 14, 17. Joh 5. 24. *chap.* 7. 38. *And we are commanded to ſearch the Scriptures*, Iſaiah 8. 20. Joh 5. 39. *They are commended that ſearched and ſtudied in them*, Acts 17. 11. *chap.* 8. 28, 2 *And they were reproved that were unskilfu in them, or ſlow to beleeve them*, Mat. 22. 2 Luke 24. 25. They are able to make u wiſe to ſalvation, 2 Tim. 3. 15. *And ſuch is the ſubtilty of Satan, in theſe days that he would take men off from hearing, reading the Scripture, as ſome in theſe da do, who deny this is the word of God, a that the Spirit of Chriſt leadeth them hig then the Scripture, and the word is Chri and Chriſt is in Heaven, and that we look low to finde Chriſt in the word, for it*

but a dead body; and they question whether any of this word be true or no, and that it contradicts it self; And thus they flie high and sore aloft, and make a great noyse as the Beetle doth, but her fall is unsavory and so will theirs be, who deny the word; And therefore I shall endeavour by the grace of my God, to prove the authority of the word.

First, in the beginning God created the heavens, and earth, and all the hosts of them by his word, he said the word, and all was made; the Spirit of God moved upon the waters, that is, the breath, or voyce, or word of God, Gen. 1. 2. Psalm. 33. 6. 2 Pet. 3. 5. And the heavens and earth are kept by the same word, till they shall be destroyed, 2 Pet. 3, 7.

All things made by his word.

The Hebrew word Ruach.

By his word all things are kept.

Secondly, by his word he brought a curse upon all mankinde, Gen. 3. 16, 19.

Thirdly, by his word he brought a curse upon the earth, and upon all creatures, Gen. 3. 17. Rom. 8. 20, 22.

Fourthly, by his word he destroyed the ol
world, Gen. 6. 7.

Fifthly, by his word he delivered Noah
and his Family, that they perished not, Gen
6. 18.

Sixthly, by his word he destroyed Pha
raoh, *and all his hoast*, Exodus 14. 17
18.

Seventhly, by his word they came to posse
the Land of Canaan, Numb. 27.. 2
Deut. 31. 3.

Eighthly, by his word he gave them re
round about, Josh. 23. 1. *and destroyed a*
their Enemies, Josh. 23. 3, 4.

Ninthly, by his word they were kept, b
his word they were preserved, by his wor
they were blessed, and by his word th
stood or fell. Also by his word he gav
them a Law, and by his word he bless
them that kept that Law, And by h
word he cursed those that brake th
Law.

Also by his word he gave unto t
world a word of Promise, which he spa
of to the woman, Gen. 3. *Which word*
spake of to Noah, Gen. 6. *And discove*
ed this word more unto Abraham, *Sayin*
In thee shall all the Nations of the eart

Gods word stands firme, and must come to pas.

be blessed, as Gen. 12. 3. *Which word was made a little clearer to* Abraham, *though but darkly; This word of Promise he cleered more in time too, as to* Moses *the Prophet, who saw some clearer sight of this word,* Deut. 18. 15, 16, 17, 18. *And so afterward, he shewed his word more plain to his Prophets, who plainly spake of this word of Promise, which word is Christ, the Sonne of God, begotten of him,* 1 Heb. 1. 5. *And this Christ is the word of promise, that was in the beginning with God,* Joh. 1. 1, 2. *which is now made manifest to all the world,* 1 Ephes. 1. 9. *chap.* 3. 3, 4, 5, Colos. 1. 5, 6. And this Word became flesh, and dwelt amongst us, *Joh.* 1. 14. 2. *And this is the same word that he hath revealed to us in the Scriptures.*

And now all Gods word concerning Christ is come to passe, and his word made true in him, and fulfilled in him, Heb. 1. 3. *And all power is in this word Christ, to kill, and to make alive;* If the Sonne make you free, you shall be free indeed, *for his name is called the word of God, and he doth all things,* Revelations 19. 12, 13, 14. *And this word Christ shall stand for ever,* Isa. 40. 8. *So that no*

The word is the power.

part of this word ſhall fall to the ground Iſaiah 55. 11. Bleſſed are they that hea this word and keep it. *Luke* 11. 28. H that heareth this word and beleeveth hath everlaſting life, *John* 5. 24. *And h that continueth in this word, is Chriſt Diſciple indeed*, John 8. 31. *And th word ſhall judg us at the laſt day*, Joh 12. 48. *And this word cleanſeth us fro our filthineſſe*, John 15. 3. *And this wor is the word of truth*, John 17. 17. *An this is the word of our Salvation*, Acts 13 26. *And this is the word that reconciles G and man together*, 2 Cor. 5. 19, 20. *An this word is the Sword and power of the Sp rit*, Epheſ. 6. 17. *This word alſo is the wor of life*, Phil. 2. 16. *And this word is t word of faith*, Tit. 1. 9. *Whereby we are b gotten to grace*, Jam. 1. 18. For faith com eth by hearing the word of God, whic is Chriſt, *Rom.* 10. 17. And this word quick and powerfull, and ſharper then two edged Sword, *Heb.* 4. 12. And th is a ſure word of Prophecie, 2 *Pet.* 1. 1 And this word liveth and abideth for ver, 1 Pet. 2. 23, 25. *And thoſe that b leeve this word ſhall be ſaved*, John 15. 3, 4, 5, 6. *And thoſe that are Rebels*

agai

gainſt this word ſhall be damned, John 3. 18. 1 Pet. 2. 7, 8. 2 Theſ. 1. 8. 9. *And thus much for the authority of the word; Next we ſhall ſpeak of the truth of it.*

His words muſt come to paſſe.

Firſt, God hath ſpoken nothing in his word, but it hath come to paſſe, or ſhall come to paſſe, except his word be conditionall upon tearmes, and therein his word ſtands true, either in the doing, or not doing of a thing.

Secondly, that the Scriptures are true, doth appeare by Chriſt himſelfe, who when he confutes the devill, confutes him by Scripture, Mat. 4. 4, 7, 10. *And when he confutes the Scribes and Phariſees, he confutes them ly Scripture*, Mat. 9. 10. *chap.* 22. 2, 3, 4, 5. *chap.* 22. 41, 42, 43. *And likewiſe John the Baptiſts, and Chriſts Diſciples brought the Scripture to overthrow the Jews, which they would not have done, had not the Scriptures been true.*

Though Satan be wiſe, yet his owne wiſdome deceiveth him.

And as for the Scriptures of the new Teſtament, our adverſaries are forced to grant, that the things contained therein are true, and this being granted, they have overthrown themſelves; for the Goſpel is the adminiſtration of the Spirit, 2 Cor. 3. 6, 7, 8, 9. *They ſay the letter is a dead letter, and*

and this they thinke is a great matter; We grant that the letter is inke and paper, but the things contained therein, are the minde of Chriſt; for Chriſt hath revealed his minde to us in the Goſpel of truth, and the minde of Chriſt is the Spirit; for can we divide between the minde of Chriſt, and the Spirit of Chriſt? Is not Chriſt and his Goſpel one? Is not Chriſt and his mind and will one, which he hath revealed in his word? Doth the Spirit of Chriſt teach you to deny his Goſpel, which is his minde and his will? And doth the Spirit of Chriſt teach you to ſcorne, and deride the way of the Goſpel? Oh horrid pride! The Lord give you to underſtand your ſinne; And ſo I reſt,

Satan ſeeks in all ages to deſtroy the Scriptures.

Your Friend,

In the Goſpel,

B. S.

THE EPISTLE TO THE READER.

Courteous Reader.

GReat are the troubles of this Age, in reſpect of that perſecution, on all ſides, that hardly one opinion can afford another a good word: And what is the reaſon of all this? ſure it is not of God, but of the man of ſin; who was a murtherer from the beginning, who was the murtherer of *Abel*, *Gen.* 4. this Spirit of perſecution hath not ceaſed to work, ſince *Adams* fall, going amongſt rich and poor, high and low, to ſet them together by the eares; and as God is the author of Peace, ſo the Devill is the author of war, in all Ages; and not to ſpeak of other Kingdoms, he is very briefe in this Kingdom, at this time, & hath been for theſe may years together, to ſhed blood; he ſtirs up the King againſt the Parliament, and the Parliament againſt the King, and Prieſts againſt Prieſts, and People againſt People, even to ſhed blood; and thus the Devill roars in the Kingdome, to deſtroy and ſhed blood; the Lord root this adverſary out of this kingdome, he ſeeks to deprive the King of his liberty, and priviledges, which

The more we comply with this enemy the worſe our condition is. This ſpirit of perſecution was from the beginning, and is the diſturber of kingdomes and Nations, And ſeeks to deprive all People of all comfort.

which the law of nature, and of kingdomes doth afford him; to enjoy his Queen, and his children, and his freedome: Yea, the ſpirit of perſecution ſeeks to deprive the Parliament of their power, and prerogative, againſt the law of Nature and Nations, & likewiſe this perſecution ſeeks to take away the liberty of the Subject, to impriſon the Subject, to perſecute him, to take away his goods and his liberty, for his Religion ſake againſt the law of nature, and of Nations; O the ignorance of theſe times! that all our Noble Senators, and wiſe and learned of this kingdome ſhould ſo comply with this perſecution, and not ſeek to baniſh him out of England; the baſeſt enemy that ever came into a kingdome, Do ye not know, O yee mighty ones, that Jeſus Chriſt at laſt muſt be exalted, that his power ſhall be ſet up in all Nations and kingdomes; & that he ſhall daſh al the weapons of warre in pieces, and that he ſhall ſet up a Spitit of love and unity in all kingdomes, as *Iſaiah* 2. 1, 2, 3, 4. *Mic.* 4. 1, 2, 3, 4, 5. and that there ſhall be no more deſtruction in all the mountain of the Lords houſe, as *Iſa.* 11. 9. and that the power of Jeſus Chriſt ſhall be ſet up, & he himſelf ſhall rule the Nations with a rod of Iron, *Iſa.* 11. 3, 4, 5. *Revel.* 19. 11, 12, 13, 14, 15. and then ſhall all the mighty be brought downe, and Chriſt alone ſhall be exalted in that day, *Pſalme* 2. 9. be wiſe therefore O ye Kings, how ye appoſe the King of Kings, and learne inſtruction ye Senators, and Judges of the earth, obey Jeſus Chriſt with fear and trembling, and kiſſe the Son, leſt ye periſh in his wrath, *Pſalme* 2. 10, 11, 12.

And is contrary to all good,

Yet men are ready to comply with this ſpirit,

This ſpirit of perſecution ſhal be deſtroyed.

And therefore kinde Reader whoſoever thou art

art that ſhall read this book, judg nothing before ye prove and try it: and let us deſire to know the truth of Chriſt, and then it will know us, but if we deny it, it will deny us; when the light comes, receive it, for this is the condemnation of the world, that light comes, and they love darkneſſe rather then light, *John* 3. 19, 20. and this wil be our condemnation, if we hear and ſee the truth, and reject it, as many in theſe daies do, who fulfill the ſcripture in this thing, *Acts* 28. 25. 26. 27.

Judge not before ye try.

The name of this booke, is the truths Champion.

Gentle Reader, I have intituled this book the truths Champion, not that the author of the book is the Champion, but the matter therein contained is the Champion; wherein is contained, Firſt, the univerſall grace of God in Chriſt, to all mankinde, 1. That Chriſt died for all men. 2. Of his dying for all to ſave all. 3. Of his power given out to all. 4. Of predeſtination. 5. Of election. 6. Of free will. 7. Of falling away. 8. Of originall ſinne 9. Of the man *Adam*, and the man Chriſt. 10. Of Baptizing, or baptiſm, 11. Of ſuch as deny Ordinances. 12. Of the Miniſtry. Theſe are ſome of the things contained in this book.

This book may have many enemies but it hath truth on its ſide. There is nothing ſtronger then truth.

I know this Champion will have many oppoſers on every ſide, but he hath armour of proof, for his weaoons are not carnall, but ſpirituall; and therefore the better able to ſtand againſt all his oppoſers, that ſhall oppoſe him in the field: Ye ſhall finde him a man of ſtrength, and skilfull in his weapons: beleeve him as you finde him: he dare look the ſtouteſt enemy in the face, and fears the face of no man; & dares bid defiance to all his enemies: He fears not all your ſwords, his armour is ſtrong, ye cannot pearſe it, he fears not all your ſtrength of blowes, for he hath *Sampſons* ſtrength,

ſtrength, he feares not all your wiſdome in the war, for he hath *Solomons* wiſdome, he feares not all your Counſels, for he is the mighty Counſeller; beſet him now with all your might and power, he feares you not, you cannot cut his armour, for it will blunt your weapons, and plunder your wits.

But you may Object, and ſay; I ſee no ſuch Excellency in his armour as you brag of, neither in his weapon.

Truth is the ſubſtance of all, though it is leaſt eſteemed. The truth hath alwaies been threatned.

I anſwer, though his armour hath not much ſhew, yet it hath much ſubſtance, and that which is beſt in Gods ſight, is worſt in the worlds ſight; neither is that beſt, which is of moſt eſteeme in the world, but that which is of leaſt eſteeme; you may threaten him, but he feares not all your threatnings; you may ſcorne and deride him, he looks for as much at your hands: It may be ſome will ſay he is a blaſphemer as they did to Chriſt; others that he hath a Devil, or that he is a friend of Publicans and ſinners, a wine bibber, or a drunkard, all this they ſaid of Chriſt; others may ſay, he is an ignorant fellow, as they ſaid of *Peter*, and *John*, ſome that he is a peſtilent fellow, a raiſer of hereſie, and an Hererick, and the like, one that turnes the world upſide downe; thus they ſaid of *Paul*, and thus they may ſay of truths Champion; yet in all theſe he is more then a Conqueror, his reproches, and ſcornes, and jeares, and revilings, are ſo many Crownes on his head, ſo that the more he is defamed, the more famous he is.

All muſt yeeld to truth,

Yet it ſhal conquer at laſt.

And as for his weapon it breaks all the armour and weapons that it fights with, for it is a

weapon

weapon of worth, and no weapon formed against it ſhall proſper; in the battel it Conquers ſtrength before it is weakneſſe; it gaines the field in the mountaines, & in the vallies; to thoſe that yeeld, he ſhews mercy, and to thoſe that will not, his blowes are mortall, for he goes not out in vaine, and when he ſtrikes, he ſtrikes home; and thoſe that yeeld up their weapons to him, he makes them mighty men of Warre, and teacheth them his skill that they may do valiantly.

But thoſe that do reſiſt him, he abates their pride, ſo that they feel his ſting, be they never ſo valiant, for they muſt yeeld or periſh, and leave their glory in the duſt; friends, you ſhall finde him as I ſay; it is hard to kick againſt the pricks, for this Champion is light, can darkeneſſe oppoſe him.

And thus I have given a ſurvay of this Champion, prove him well with mighty blowes, O ye mighty men; and when ye finde his ſtrength yeeld up your weapons to him, for ye are not able to ſtand, for now if ye yield, you ſave all, but if you do not yield, you loſe all.

He that fights againſt truth, fights againſt God.

Leſt you be found fighters againſt God, and he tear you in pieces, and there be none to help, for on whomſoever this ſtone ſhall fall, it ſhall grinde him to pieces: Now the Lord Jeſus Chriſt give you underſtanding in theſe things, and ſo

I reſt, yours in the Lord.

R. S.

Truths Champion.

CHAP. I.

Of Christs dying for all.

THE great design of God in the beginning, was, to make Man good, and when a man fell from that goodnesse, through disobeying Gods Spirit in him, He did not seek to destroy the creature thus fallen, but his great design was to shew his love to fallen *Adam* in his q Son Iesus Christ. *John* 3. 18. Who dyed for all men, as doth appear in c Scripture, as *Isa.* 53. 6. As all were lost by *Adams* fall, so all were found again by Christs death: *For as by Adam all were dead, even so in Christ shall all be*

When man fell from his goodnesse.

Gods design was to make man good again in his Son.

(a) Gods design was to make a good creature (q) God loves all men in his Son, in that Christ dyed for al. (c) Luk. 2. 14. Good will (ἐν ἀνθρώποις) in or amongst men.

made alive, 1 Cor. 15. 22. And the Holy Ghost by Saint *Paul* doth testifie the same 2 *Cor.* 5. 14. as it doth plainly appear, *Heb.* 2. 9. where Christ tasted death for every man and woman, as it is in the Greek [a]: *Object.* Some object, the word *all* signifieth some of all sorts; A muddy objection you shall see: Some of all sorts dyed in *Adam*, some of all sorts shall be made alive in Christ; now do not all men die in *Adam* you will say? Yea. Well then, will you make Christ lesse then *Adam*? now see your darkenesse. Again, the word in a publike place signifies all, as *Rom.* 5. 18. Where *Adam* is opposed to Christ, and Christ to *Adam*; and further, doth not the [b] Originall tell you so?

(a) Ἀνδρωπος Both sexes, men and women.

As all were in the first Adam, so all are in the second Adam.

πανπως All, or every man, Rom. 5. 18

Again, those that Christ dyed not for, shall neither live, nor move, nor have a beeing, but all men and women live and move, or have a beeing, *Ergo* Christ dyed for all that had, or ever shall have a beeing. Again, none shall rise at the last day but those that Christ dyed for, for *Adams* sin brought death and not life but all shall rise at the last day, 2 *Cor.* 6. 2 *Rom.* 14. 10. 2 *Cor.* 5. 10. *Ergo.*

Further, those that Christ dyed not for shall never be condemned, for what an

the

they condemned for? but all those that disobey the Gospel of Christ shal be condemned, *Acts* 17. 31. *Rom.* 2. 16. 2 *Thes.* 1. 8, 9. And thus you see it clear, That Christ dyed for all.

Uses.

Uses built upon the Rock Christ.

First, here is a sure ground for all men to believe, for this is the command of God, that all men should believe in his Son, 1 *Joh.* 3. 22, 23. and he that doth not, makes God a lyar. 1 *Joh.* 5. 10, 11.

2. This clears the Justice of God, that the fault is not in him, but in the creature that is condemned for rejecting grace, *Joh.* 3. 16, 17.

3. Seeing that Christ dyed for all, he dyed to condemn none; for he dyed for them, that all that live, and move, and have a beeing, and come to act life, should act to him. 2 *Cor.* 5. 14, 15. Let us imbrace the grace therefore, to live unto him who dyed for us.

CHAP. II.

Of Christs dying for all, to save all.

Sad times when men seek to limit the grace of God.

LIkewise Christ dyed for all, and intended the grace to all, as doth appear by Scripture, so that all that do not blinde their eyes may see.

1. He gives out grace to all, *The Lord hath laid upon him all our iniquities, and with his stripes we are healed*, Isa. 53. 5, 6. And *John* came to bear witnesse of the light, *that all men through him might believe*, John 1. 6, 7. *Of whose fullnesse we have all received grace for grace*, ver 14, 15, 16. and the faith of Jesus Christ unto all, and upon all that believe; now faith you know is beliefe, as it is in the Greek, so then, the beliefe of Christ unto all, and upon all, for there is no difference, *Rom.* 3. 22, 23. And *he hath shut up all in unbeliefe, that he might have mercy on all*, Rom. 11. 32. And this is good and acceptable in his sight, that he would have all men and women saved, and come to the knowledge of the truth, 1 *Tim.* 2. 3. 4. & Christ gave himself a ransom for all, to be a testimony of his grace given to all, for he is the Saviour of all men, especially to

πίστις signifies a perswasion.

The will of God is good towards all men.

to those that imbrace the grace, 1 *Tim.* 4. 10. and that grace of God which bringeth salvation hath appeared unto all men and women, which is Christ, *teaching them to deny ungodlinesse and worldly lusts, and to live godly and righteously in this present evill world*, Tit. 2.11, 12. and is a propitiation for us who are believers, and also for the whole world, 1 *Joh.* 1. 2.

Christ is a testimony to us of his grace given out.

2. And this truth doth further appear, for there is a faith or grace of Christ given out unto all men, whereby we come to have faith in Christ, *Rom.* 1. 7. And this faith given out, or grace, is the Gospel given out; for *Faith comes by hearing*, Rom. 10. 11. And by hearing the word of God, which is Christ, or the Gospel given out; for the Gospel is the power of God to salvation, *Rom.* 1. 16. And is the way whereby we receive the Spirit, *Gal.* 3. 2. and it is called the word of life, *Acts* 5. 20. for the Gospel begets us to Christ, 2 *Cor.* 6. 15. and it is the word of truth and the Gospel of our salvation, *Ephes.* 1. 13. and whereby we come to be heirs and partakers of the promise, through the Gospel, *Ephes.* 3. 6. And thus you see there is a faith, or a grace given out in the Gospel, whereby we come to have faith in Christ,

This faith or grace is the Gospel given out.

which is called the faith, or grace of the Gospel, as the Scripture holds forth *Phil.* 1. 27. *Gal.* 3. 23, 24, 25, 26.

which is called the faith or grace of the Gospel

3. In the next place, the Gospel is the way whereby we come to know Christ; to know his death and suffering, to know his resurrection and ascension, to know him as a Redeemer, to know him as a Justifier, to know him as a Reconciler, and to know him as a Propitiation: and thus the Gospel holds forth pure Balm, and pure Physitian, by whose stripes we are healed: Now it is with Christ, as it is with a Physitian that comes to a sick patient and sayes, I know thy sickness, and thy disease, and I can give thee a Medicine will cure thee, if thou let it work, if thou doest not, the fault is thine; and so Christ is our Physitian, and we are the sick patients: and he comes and knocks at the door of our hearts by the motions of his Spirit, *Rev.* 3. 20. motioning himselfe to us in his Gospel; for the Gospel holds forth Christ to be an All-sufficient Physitian, by *whose stripes we are healed*, Isai. 53. 5. who hath conquered death, and hell, and sin, and Satan, and flesh, and all, and hath made a shew of this openly *Ephes.* 2. 15, 16. *Col.* 2. 14, 15. triumphing ov

The Gospel gives us sight to behold & enjoy the glory.

over them in it; and so there is no Physitian like unto Christ, who is able to heale all diseases: and then the Gospel holds forth Christ to be a free Physitian, for he will heal us without money, and without price, for what he doth he doth freely, *Isa.* 55.1,2. And as he is a free Physitian, so he is as willing as he is free to do us good, and to make us partakers of his grace, and hath declared himself in the Scripture so to be. *Isa.* 55.1. *Mat.* 11.28. *Rev.* 21.6.

The power of the Gospel by the working of the Spirit within.

4. Now the Gospel works this grace by a twofold work; by the motions of the Spirit within, he stands at the door and knocks, stirring the creature to imbrace his Gospel: Now if the creature imbrace the motions of his Spirit, then he is carryed on by his Spirit to do his work, for the creature acts by motions, as Christ himself saith, *His servants ye are to whom ye obey*: Now if ye obey the motions of the Spirit of Christ, then ye are carryed on by the power of those motions to obey the Gospel, and thus Christ stands at the door, *Rev.* 3.20. Say not who shall fetch Christ for he is nigh thee, even in thy heart, and in thy mouth, which is the word of faith, or grace that we preach, *Rom.* 10.6,7,8. and the Spirit, or grace teacheth you all

things, which is within you, 1 *John* 2.27.

And by the working of the Spirit without.

5. And by the working of the Spirit without, in reading and in hearing of the Gospel: for the Scriptures are able to make us wise to salvation, and all things that belong to our spiritual man, 2 *Tim.* 3.15, 16, 17.

6. And for this cause the Gospel is to be preached to all the lump of Mankinde, to all Nations, and to every creature, to beget them unto Christ by the faith or grace of the Gospe, *Mat.* 28. 19. *Mar.* 16.15. 16. the sound of which is gone through the whole earth, *Rom.* 10.18. the Gospel which is preached to every creature, *Col.* 1. 23.

Use 1. First it discovers the ignorance of them that preach the Law before the Gospel, & hold that the Law is a Schoolmaster to bring us to Christ, whereas the Gospel begets faith.

Use 2. It shews us the reason wherefore so many professors have been in such a doubting and desperate condition, even because they were not rightly grounded upon the Gospel of Christ.

CHAP.

CHAP. III.

Of the power of God in Christ given out unto all men.

ALso it doth appear that God, in and through Christ hath given unto all men power and authority, whereby they should come to life, or else he would never condemn them for not comming to obtain life, when he knew they could not have it.

Gods work is to give the gift of action, and mans work is to improve the gift.

1. He gave *Adam* a power and ability, and then he gave him a Law, for he made him a spirituall man, and gave him a supernaturall soul, *Gen.* 2. 7. And made him after his own form and likenesse in spirit, *Gen.* 1. 26, 27. *Ephes.* 4. 6. *Col.* 3. 10. And so he gives all men of his Spirit, *Ephes.* 4 6. And this is his honourable title, That he is the God of the spirits of all flesh, *Numb.* 16. 22. *chap.* 27. 15, 16. In whose hand is the spirit of all mankind, *Job.* 12. 10. Who is the Lord of Hosts, which created the heavens, and hath spred forth the earth, and giveth breath to the people upon it, and spirit to them that walk therein, *Isa.* 42. 5. And thus he formeth the spirit of man within him, *Ze.* 12. 1.

And

And therefore he is called the father of ſpirits, *Heb.* 12. 9.

And this he Scripttures do foretel.

2. And this is that which he did foretel in the Scripture, which in the laſt dayes he would manifeſt to the world, that he would pour out of his Spitit upon all fleſh; *Joel.* 2. 28. And thus God himſelf is manifeſt in all mankinde; for great is this myſtery of godlineſs, 1 *Tim.* 3. 16.

Election and choice cannot be but in liberty.

3. It is granted of all that have common ſence, that election and choiſe cannot be but in liberty, and that there is a power given out to all, as the Scriptures hold forth; A power to chuſe, As I have ſet before ye life or death, chuſe ye which ye will, *Deut.* 30. 19. And chuſe ye whom ye will ſerve, *Joſh.* 24. 15. And ye are witneſſes againſt your ſelves, that ye have choſen the Lord: *verſe* 22. And God bids them go and crie unto the gods that they had choſon, *Judges* 10.14. And God tells *Solomon*, Foraſmuch as he had choſen wiſdom, that he would exceedingly bleſs him: 2 *Kings* 3. 9, 10, 11, 12. And *David* had choſen the way of truth, *Pſalm* 119. 30. And therefore God threatens to deſtroy them, becauſe they had choſen the way that was not good, *Iſa.* 65. 12. And therefore Chriſt commends

commends *Mary* becauſe ſhe had choſen the better part, *Luke* 10. 42. And thus you ſee it clear, that there is a power to chuſe.

4. And further, the creature hath a power to obey: The Lord tels *Iſrael*, If they would obey him, they ſhould be his peculiar treaſure above all people: *Exo.* 19. 5. And if they would obey his voice, it ſhould go well with them, *Exod* 23. 21, 22. And therefore God threatens to deſtroy them becauſe they would not obey him, *Jer.* 7. 20, 21, 22, 23, 24, 25, to 28. *chap.* 12. 17. And the Apoſtle ſaith, Chriſt is precious to thoſe that obey, but to thoſe that are diſobedient, the ſtone that the builders refuſed, the ſame is a rock of offence, even to their utter deſtruction. 2*Theſ.* 2. 10, 11, 12. 1*Pet.* 2, 7. A multitude of Scriptures more I might bring to prove this thing, but for being tedious to the Reader. Which is clear in all the Scriptures.

5. There is alſo a power to return; and therefore the Lord tels his people, that if they were in captivity or priſon in their enemies land, yet if they did return unto the Lord, he would return unto them. *Deut.* 30. 1, 2, 3. 2*Chron.* 6. 38. And the Lord tels them, if they would return, and

and put away all their false worships out of his sight, they should not be removed: *Jer.* 3. 1. 12, 14, 22. *chap.* 4 1. And then you see the resolutions of the people, how they would return unto the Lord, *Hos.* 6. 1. And multitude of Scriptures more might be brought to prove this thing.

6. And likewise there is a power of the will; and therefore the Lord bids the Prophet go to the house of *Israel*, whether they will obey, or whether they will not, as *Ezek.* 3. 12. And therefore the Lord bids them, saying, *Cast away all your transgressions, and make you a new heart, and a new spirit, for why will ye die, O house of Israel? for as I live, I have no pleasure in the death of a sinner*, *Ezek.* 18. 31. 32. And he pities their condition, *O Jerusalem, wash thy heart from thy wickedness, that thou maiest be saved*, *Jer.* 4. 14. And O Ierusalem, wilt thou no more be clean, when will it once be? And O Ierusalem, how often would I, and ye would not? *Mat.* 23. 37. And he marvelled at their unbelief; and ye will not come to me that ye may have life: And thus Christ clears the point, that those that did not come, had a power to come, and did not.

7. This will likewise appear further in the

the Scripture of Truth, which holds forth a two-fold being in Christ, the one in the state of infancy, the other in the state of growth, or ripe years, when we come to act: for it will appear that no Infants are condemned in their first being, for the Scriptures hold forth, that all men are in Christ by Creation; for as all were undone in the first *Adam*, so all were made good again in the second *Adam*, *John* 1. 10. And therefore Christ is the Lamb of God that taketh away the sins of the world, *John* 1. 29. For Christ hath made of two one new man; so making peace for the first world of transgressors, that he might reconcile both in one body, slaying enmity in himself, *Ephes.* 2. 15, 16. That all mankinde might be gathered together in one, even in him, *Ephe.* 1. 10. So that all men may see what is the mystery which from the beginning of the world hath been hid in God, who made good all things in Christ Iesus, *Ephes.* 3. 9. According to his purpose in Christ, *verse* 11. who is the first birth or being of every creature, *Col.* 2. 15. So that all things were created for him, who hath purchased all mankinde to himself; whether they be things in heaven, or things in earth:

As the first Adam was whole man, so is the second Adam whole man; for as Adam brought death as whole man, so Christ bronght life as whole man, and hath made of two one new man, and justifies all men in the state of infancy, till they come to act.

Col.

*Col.*1.16,20. In the body of his flesh, *vers.* 22. For we are all the workmanship of God, created in Christ Jesus unto good works, which he hath before ordained, that we should walk in them: *Ephes.*2,20. And thus was God in Christ, reconciling the World unto himself, not imputing their iniquities unto them, even that World of sin and sinners in the first *Adam*, so that no man shall be condemned for *Adams* transgression: 2. *Cor.* 5. 19. and thus it is clear, that all are in Christ in the first being, and that none are condemned in their first birth, or being in Christ in the state of Infancy, till they come to act.

8. The truth of this is further illustrated, and made out to us, in that light is given out to all, which God spake of in the Prophets, of his Son, whom he calls his elect, in whom his soul delighteth, whom he gives for a Covenant to the people and a light to the *Gentiles*: *Isa.* 42. 1, 6. And he declares further, that it is a small or a light thing, that Christ should be his servant to raise up the tribes of *Jacob*, or to restore the desolations of *Israel*; but he would also give him a light to the *Gentiles*, and Christ should be his salvation to

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the end of the ſons and daughters of *Adam*, *Iſa.* 49. 6. *To give light to thoſe that ſit in darkneſſe, and in the ſhadow of death, and to guide our feet in the way of peace*, *Luke* 1. 79. and therefore Chriſt ſaith, *he is the light of the World*, John 8. 12. *For he came not into the World to condemne the World, but that the World through him ſhould be ſaved*, *John* 3. 17. and is come a light into the World, *that whoſoever believeth in him ſhould not abide in darkneſſe*, *John* 12. 46. For Chriſt is the true Spirit, that lighteneth, or illuminateth, or ſpiritualizeth every man and woman that cometh into the world, *John* 1. 9. Of whoſe fulneſſe we have all received grace for to obtain grace, *verſ.* 16.

And then he gives out a ſpiritual life unto all men, *For as by the ſin of one man death came upon all men unto condemnation, even ſo by the* b *righteouſneſſes of one the free* c *grace came unto all men*, to acquit or d abſolve, or declare, or pronounce us juſt in the ſight of God to a ſpiritual life, *Rom.* 5. 18. and in that he dyed for all, he dyed for them, that they that live and move, and have a being, ſhould not live unto themſelves, but unto him that dyed for them: 2. *Cor.* 5. 14. 15. And therefore God

(a) φωτίζω, to illuminate, or ſpiritualize, for Chriſt is the divine light.

(b) Δικαιωματα righteouſneſſes, or juſtifications.

(c) חנם Chinnam of Free-Grace. Δωρημα, the benefit, or gift.

(d) Γινώσκω, to acknowledge, and declare one to be juſt; to abſolve, or to acquit in judgement, or to pronounce innocent.

God tells *Moses*, That those that sin and disobey him, he will blot out their names out of the book of life, *Exo.* 32, 32, 33. And if any shall take away from the words of his book, God shall take away his part out of the book of life, and out of the holy Citie, and from the things that are written therein, *Revel.* 22. about the last verse. And he that overcometh he will not blot out his name out of the book of life, *Revel.* 3. 5. So it doth appear, some written in may be blotted out; and thus you see clearly that God is not wanting on his part to do the creature good. For what could God do more for the World, then to send his Son, so that those that do receive him may live, and those that do reject him, their destruction may be of themselves.

CHAP. IV.

Of Predestination.

AND for Predestination, if it were rightly weighed in the ballance, it would end all the controversie; for we hold, that God did foreknow all things from all Eternity; what was, and what is, and

God appointed no evil.

and what ſhall be for ever, and foreknow who ſhall be ſaved, and who ſhall be damned; and that all his decrees being good, ſhall come to paſſe, and decreed whatſoever was good, for all that God made was good, yea very good, *Gen.* 2. *For every good and perfect gift cometh down from the Father of lights, Jam.* 1. But that he did decree any evil, or any man to be damned, or to kill, or ſteal, or ſwear, or be drunk, or to hang, or drown himſelf, we deny: For no evil cometh from him, who cannot indure to behold iniquity, much leſſe to decree, or invent it.

He foreknoweth all things, who ſhall be ſaved, and who ſhall be damned.

And now to go on to ſpeak of *Adam*, and ſo of the reſt in order. And to ſpeak of *Adam*. 1. The place he was ſet in was good, a Paradiſe of ſpiritual comfort. 2. His meat all good, Trees bearing fruit of all ſorts, and very good, beſides the Tree of knowledge. 3. He had a help meet and fit to comfort him. 4. He had the Dominion of every Creature. 5. He left him not idle, but ſet him a work of pleaſure and delight, not of pain. 6. He gave him a Law, the breach thereof was death. 7. He gave him a power, and ability to have kept this Law: which will be granted. Now where did God intend

If God decreed evil, and appointed men to do evil, and condemns them for that he appointed them to do, then God acts ſin, and not the Creature; and he that holds ſo, is a Devil.

intend the fall of *Adam*? If any Object, that if God did not intend his fall, he would not have given him a Law: I answer, If God had not set him a Law, he had made him like God. 2. He set him a Law, that *Adam* might know he was not God, but man. 3. That God might be just in punishing the breach of his Law. 4. That his love and mercy might appear in his son. 5. His Commands are holy, and God did not intend to insnare *Adam* by his Law, & then to damn him when he broke it; for *Adam* was the son of God. *Luke* 3. Now is God a worse father then wicked parents? Christ himself doth reprove this ignorance: If they which are evil can give good gifts unto their children, how much more shall our heavenly Father? *Mat.* 7. 11. And further, nature teacheth in all the works of God, that there is naturally in every creature love towards those that are begotten by them, which proceedeth from their Creator; and is not God indued with the same good, if out of his nature he impart that quality unto others? Again, God created *Adam* after his own Image: Now is sin the Image of God? It may be objected, If God did not intend *Adams* fall, he might

God gave him a holy Law to uphold that holy nature.

might have made him able to have ſtood: I anſwer again, If God had made him that he could not but be righteous, he had been a God; or if he made him that he could not but ſin, what was he but a devil? Again, if God gave him a Law, and did intend he ſhould break it, how was the ſin then in *Adam*? or why doth he puniſh him for doing that he decreed him to do? 3. Object. But God decreed that act of *Adams* diſobedience, and ſo of all men, but not of the ſin of thoſe actions: I anſwer, This Sophiſtry will be found; you ſay God is the author of the very fact, and deed of *Adams* ſin; yea, of adultery, theft, murther, and yet he is not the author of the ſin, becauſe you mean ſin is nothing, and ſo the thief is not hanged for his deed, for God is the author thereof; but he is hanged for the ſin, that is, for nothing: For when you ſay God is the author of all things, then nothing is excepted; but ſin is nothing, and therefore he is not the author of ſin; and ſo the thief is hanged for nothing, and the wicked ſhall go to hell for nothing. O ignorance! Our learned Divines define the nature of ſin to be a thought, word, or deed, contrary to the will of God: Now becauſe ye ſay he is

Wicked men ſeek to make God the author of ſin.

the Authour of all evil deeds, though not of the crimes: I ſhall paſſe over thoughts and words, and come to the deed only, which the Divines define to be ſin, and contrary to Gods will: If God be the Authour of that fact or deed, which deed is ſin, and contrary to Gods will; how can ye then ſay God is Authour of the fact, but not of the fault, ſeeing you your ſelves ſet forth not only a thought, and a word, but alſo a deed to be ſin? And if God be the Authour of that ſame deed, as *Adam* eating of the forbidden fruit, and the like, which deed was ſin, it is moſt plain, that you hold that God is the Authour of ſin, and ſo by this, God doth appoint all the wicked actions that are, they being forced thereunto by his decree; and ſo condemns them for what he appointed them to do by the force of his predeſtination. 4 Obj. Whatſoever God foreſeeth, he willeth, and it cannot but come to paſſe. I anſwer, He foreſeeth the good and the evil, as the death of a ſinner, but he willeth it not; for he ſaith, *As I live I will not the death of a ſinner, but that he return and live: Ezek.* 18. 32. 33. Chriſt did foreſee the deſtruction of *Jeruſalem*, and yet he wiſhed it not, *Mat.* 23. 27. He foreknoweth

eth all the wickedneſs that was, & is, and will be, and yet he willeth it not; Chriſt foreſaw he could have had 12 legions of Angels, but he wild it not. Again, God doth foreknow all the pride and murther, & whoredom, & ſtealing, yet he willeth it not; and further, we read, 1 *Sam.* 23. *David* asketh councel of the Lord, if *Saul* would come down to *Keila*, and the Lord ſaid. He will come down; then ſaid *David*, Will the Lords of *Keila* deliver me into *Sauls* hand? and the Lord ſaid, They will deliver thee: Then *David* and his men departed from *Keila*, which when *Saul* heard, he came not to *Keila*: Here you ſee plainly, that neither Gods foreknowledg, which is conformable to his ſaying, nor his Propheſie did cauſe a neceſſity; for neither did *Saul* come down to *Keila*, neither did the men of *Keila* deliver *David* into his hand. 5. Objection. But the Lord created all things for himſelf, yea, the wicked to deſtruction.

Gods foreknowing of things doth not cauſe a neceſsity: he knew *Adam* would fal yet his foreknowledge die not cauſe his fall.

I anſwer, Gods work was to make him good, it was the Devils work to make him evil: and being evil, God made the day of deſtruction for him, or him for the day of deſtruction, *Rom.* 2. 5. 6. Object. But the Lord bid *Shemei* curſe: I anſwer, God

Gods work is not to make an man evil for he makes all men good.

ſuffered him to curſe, but he did not appoint him to curſe; God ſuffers men to whore, to ſteal, and to hang, and to drown themſelves, but not appoints them; he ſuffered *Satan* to tempt *David*, and *David* to number the people, though he did not appoint him: again, the Lord ſuffered the devil to deceive the Prophets, and the falſe Prophets to delude the people, though he did not appoint them: again, the Lord ſuffered *Aſhur*, whom he calls the ſtaff in his hand, to puniſh a diſſembling Nation; for we grant, that God is the author of puniſhment, though not of ſin: God ſuffered *Eſau* to ſell his birthright, but did not appoint him; he ſuffered *Rebecca* and *Jacob* to deceive *Iſaac*, and *Joſephs* brethren to ſell him, though he did not appoint them; and thus the Devil deludeth, which is plain, 2 *Cor.* 4. 4. And God ſuffereth, *Rom.* 9. 22, 1 *Cor.* 10. 13. Now the word ſend, ſhould be rendred ſuffer; as the devils beſought Chriſt, if thou caſt us out, ſuffer us to enter into the herd of ſwine. Now if our learned Divines had leſſe ſtudied for great livings, and more for the originall of theſe things, they would not thus have bewrayed their ignorance. 7. obj. But did not God appoint

Judas

Judas to betray Chriſt, and the *Jews* to Crucifie him? I anſwer, That God did appoint that his ſon ſhould die for ſinners, but that he appointed the wicked to betray and murder, I deny, for to ſeek to kill the innocent is a ſinfull act; which is not from God, but from Satan, who is the author of murther, *John* 8. 44. For might not God have appointed ſome to ſacrifice his ſon, as he did *Abraham* to offer up his ſon, and ſuch Prieſts and Levites as were ſanctified to offer ſacrifices in *Iſrael*, and all this without ſin? And were not theſe a type of Chriſt? How much more in the antitype might not he have ſuffered without wickedneſſe? God cannot appoint wickedneſſe, he cannot deſtroy the righteous with the wicked, *Heb.* 6. 18. nor condemn the heirs of promiſe, *Heb.* 6. 17. Neither did he appoint *Judas* to betray Chriſt, which was ſin and wickedneſs; evil cannot come from him, and therefore he ſuffereth wicked men to do that which he himſelf cannot do.

If God appointed Judas to betray Chriſt, which act was ſin, then God appointed and is the Authour of ſin; which is falſe to ſay.

And as for Gods omnipotency, we ſay that God is omnipotent, and his omnipotency is guided by his juſtice, and thoſe things that pleaſe him are juſtice and equity; now I think you will grant me, that it is

God can do all things, but yet he cannot do wickedly.

is no part of Gods omnipotency to lie, to destroy the righteous with the wicked, and to appoint, and by an unavoidable, decree, force men to betray and murther: for Gods holy will is the rule of his power, & not his power the rule of his will; he will not do wickedly, & therefore he cannot; & let God be true, & every man a liar: And yet further, if it be Gods Predestination, that men should write and speak against his Predestination, as others have done, and I do, then is Gods Predestination a Kingdom not only divided, but also fiercely fighting against it self, which is most absurd; for how were those things done by destiny, which maketh against destiny; for sure if there be a destiny, it doth nothing against it self, for so were destiny no destiny, or at least, destiny fighting against it self. And thus I have cleared, that the fault is not in God the Creature is not saved.

Destiny doth nothing against it self.

Election sheweth forth the quality of the grace whereby we are saved.

CHAP. V.

Of Election, With an answer to Objections.

NOw concerning Election, it may be taken two wayes, either in Christ, or

or out of Chriſt; if out of Chriſt, then thus. That God from all eternity did predeſtinate a certain number to ſalvation, from which ſalvation they ſhall never fall; and a certain number to condemnation, from which they ſhall never be freed, without reference to the means, and is called Predeſtination, the higher in his ſecret will; and me thinks you ſoare high indeed, but I hope I ſhall reach you: Now if God did ordain a certain number to ſalvation, from which they ſhall never fall, then they never fell in *Adam*; then they need no *Chriſt*, foraſmuch as they have no debt; then to what purpoſe do ye preach, ſeeing the elect can never fall from their ſalvation, no more then the reprobate can be ſaved. Again, if God have ordained a certain number to condemnation, from which they ſhall never be freed, then we may live as we liſt; for if we are ordained to be damned, we can never be ſaved; and if we live never ſo wickedly, yet if we are ordained to be ſaved, we can never be damned; and then you ſay his decree is ſecret: now if it be ſecret, how come you to know it? And thus you ſee the weakneſs of one of their tenents. The other is this, That God in *Chriſt*

If God did elect ſome, and reject others, he is Προσωπολήπτης a reſpecter of perſons, which *Peter* denies, Acts 10. 34. For he intended the deſtruction of none, 2 Pet. 3. 9.

μὴ βουλομενος, not consulting that any should perish. It is not προῄδει he knew before, but προέγνω, he acknowledged before that he made man good, and consulted not that any should perish, and takes it upon Oath.

Christ did predestinate a certain numb to salvation, from which they shall nev fall: *Ro.* 8. *Eph.* 1. Now let us weigh the Scriptures, whom God did foreknow, tho he did predestinate. Now I demand whe ther God did foreknow all, or some you will say all, then he did predestinat all; for whom he did foreknow, those h did predestinate: now he foreknew all and therefore he did predestinate, or giv a being to all, and called all that ever had a being, and justified all in his Sonne, who justifieth the ungodly, *Rom.* 4. 5. And he glorifies all in their first birth, or being, yea the Jews that did reject him, being the Children of the Kingdom, and yet were cast out, *Mat.* 8. 11. 12. He came unto his own; but his own received him not, *John* 1. 11. And to the Jews did pertain the adoption, and the election, and the glory, and the Covenants, and the promises: *Rom.* 9. 4. 5. And yet they attained not righteousness, for they sought it not by Faith, v. 31. 32. Now the other Scripture is, *Ephes.* 1. where he speaks of ordaining unto holiness: now hath God appointed any to unholiness? you will say no: why then, he hath appointed all to holines, for he hath not appointed us to wrath,

but

t to salvation through Christ our Lord, *Thes.* 5. 9. who willeth that all men ould be saved, and come to the know-dge of the truth, which is good and ac-ptable in his sight, 1 *Tim.* 2. 3. 4. Again, their election you say is in Christ; then, God condems none but those t Christ condemns, for if the Son set u free, you shall be free indeed. And rist condemns none but such as reject n, *John* 6. 37. For all judgement is ven to the Sonne, *John* 5. 22. And there-re Christ must judge us at the last day, *m.* 14. 10. And Christ is no respecter of sons, for he hath concluded all in belief, that he might have mercy on *Rom.* 11. 32. For he dyed for the un-dly, *Rom.* 5. 6. 8. For the world, *John* 1. And the whole world, 1 *John* 2. 2. For greatest enemies, those that slew him, *cts* 3. 25. 26. chap. 5. 30. 31. Even for chief of sinners, 1 *Tim.* 1. 15. Yea, for se that resisted the holy spirit of grace, rejected their salvation, *Acts* 7. 51. p. 13. 46. And so their blood was up-their own heads, *Acts* 18. 6. And s you see Christ did appoint none to ath, but such as reject him, who are demned for disobedience, 2 *Thes.* 1. 8. 9.

God sent not his Son into the world to destroy. οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ

And

Where there is no Law, there is no transgression.

And now I shall answer to y Objections: You say he never gav Law to some, and therefore he did not tend to save them. I answer, he gav Law both to Jews and Gentiles, wh was one and the same with the Law of t Jews, the nature of God within them fore the letter of it was set forth: as *dam*, *Cain*, *Abell*, *Seth*, and *Enoch* bef the flood, and *Noah* and *Abraham* af the flood, who all offered Sacrifices cording to the Law, though they had n the letter of the Law.

Again, that they had a Law, will appe for it is granted that *Adam* had a La and so had his posterity; for some said to do well, as *Abell*, *Seth*, and *Eno* and some are said to do ill, as *Cain*, *Lamech*, & many others, which testifie that they had a Law, for where there is Law, there is no Transgression; for t Transgression of which Law, he destroy the old world; also all people after, b ginning at *Noahs* sons, are said to do w or evill till *Moses* time, whereby it do appear that they had a Law, and that t Law of *Moses* was not given because the was no Law before, but to revive, bring into remembrance those just a ho

oly rules which were almoſt forgotten, nd to make ſin out of meaſure ſinfull by his Law, as alſo to keep a true obſervation of thoſe things that did type out Chriſt, and of what race he ſhould come, hat when he came, all might know that t was he that taketh away the ſins of the world: and this Law is two-fold: 1. It is written in the hearts of all men in nature, or that which may be known of God, is manifeſt in them, even the eternall power of God & the Godhead, to teach them in he waies of God and Chriſt, ſhewing the very effect of the Law written in the letter, *Rom.* 1.20, 21. *chap.* 2.14,15. by offering ſacrifices, and the like, in which ſacrifices Chriſt was lively repreſented unto them, whereby they might live in the doing of them, and ſo do, that they might finde Chriſt in them.

And this will appear yet further in Chriſt, who was the Lamb ſlain from the beginning, even to *Adam* and *Hevah*, the firſt tranſgreſſors, who had Chriſt promiſed to them in the ſeed of the woman, being taught of God to offer ſacrifices, which was a ſure type of him who ſhould be offered up for us, and ſo by their offerings, to remember Chriſt, who was the

Chriſt manifeſt from the beginning to all men

end

end of them, and so they took notice
Christ, by whom they must be freed; a
thus *Adam* and his Sons begin to offer
crifices, a sure testimony to them of Chr
though *Cain* offered hypocritically,
doth appear by Gods reproving him
it; and this worship increased in *Se*
time, who was a setler of the worship
God, and taught them to call upon t
name of the Lord: as *Gen.* 4.25.26. A
after *Seth* was *Enoch*, who was a migh
walker with God, whereby the worsh
of God, and the way of truth might a
pear unto them; as you may see in *Gen.*
22. 24. but now *Satan* began to play h
part in stirring up the people to a fa
worship, whereby the worship of G
decayed, yet the Lord strove with the
by his spirit to do them good, till the
was no remedy, but he must destroy; f
all flesh had corrupted their ways befo
him, and slighted all the motions of h
spirit, whereby he might destroy then
only *Noah* retained the worship of Go
and walked in his way, whom God del
vered from the flood, the which *Noah* a
ter the flood, set up again the worship
God, which continued all the days
Shem, *Noahs* Son, that Prince of right
ousnes

ſneſs who met *Abraham*, the Father
f the faithful, that great worſhipper of
od, in whoſe time the worſhip of
od flouriſhed, which continued in *Iſaac*
nd *Jacobs* time, till the Law, and under
e Law written, it is not doubted but he
as known, for our Fathers did all eat *&c.*
t that Rock was Chriſt, 1*Cor.*10.1.2,3,4.

The Gentiles in their offerings teſtified of a Chriſt.

And as for the Gentiles, in all their of-
rings and ſacrifices, they did teſtifie of a
hriſt, though in a falſe manner; for they
ew there was no way to pacifie wrath,
d procure peace, but by ſacrifice, which
ey ever had amongſt them; and this they
d from an accuſing Conſcience, or a juſt
od accuſing a ſinful Creature; who
hen they knew God they glorified him
t as God, by imbracing the motions of
s ſpirit, and ſo retained not the know-
dge of God in their hearts, but loved,
d worſhipped the Creature more then
e Creator, who is bleſſed for ever;
erefore God gave them up to worſhip
cks and ſtones: And thus you ſee
ere was a knowledge of Chriſt among
ſorts till the coming of Chriſt.

Chriſt offered to all in all ages.

Now ſince Chriſt came in the fleſh, it is
parent, that he hath been offered to
Nations under heaven; firſt, he was

pro-

propheſied on long before he came, tha
all fleſh ſhould ſee the ſalvation of God
after he was come, by Doctrine and Mira-
cles, both he and his Apoſtles did ſo pow-
erfully work, as all obſerved him: The
Jews: to whom firſt he offered himſelf
the *Gentiles* alſo who put him to death
the Apoſtles at the day of *Pentecoſt* were
fitted with all tongues, that *Chriſt* by them
might be conveyed to all Nations, when
were preſent men of every Nation unde
Heaven, *Acts* 2. And their ſound went
through the whole earth, & their word
to the end of the world, *Rom.* 10. 18. Eve
as far as the Sun and Moon doth teach
God, *Pſal.* 19. 1. And though the *Jew*
will have none of him, many of the *Gen-
tiles* refuſe him, and many of the *Gentile*
confeſſe him amiſſe, to their further woe
the fault is not, becauſe God hath no
offered him, even as largely as the Law
did hurt, but becauſe men will not accep
of this offer; ſome put him away quite
as the *Jew*, *Turk*, and others that hear o
him, and in a manner look for him; ſom
confeſs him with their mouths, but wi
not ſuffer him to raign over them, bu
will have other ſpiritual Lords inſtead o
him; yet no fault in God, who therein

ric

rich to *Iew and Gentile* in the offer of his son, but the fault is in themselves, who will not accept of this gift of God: for even in this nation where Christ is confest, are there not many millions of men whose knowledge of Christ is such, in truth and deed, that they cannot so much as make confession of him, no more then any Pagan in the World; and what is the cause of all this, but their own neglect, and contempt of his word and grace offered to them? And thus you see, that Christ hath appointed none to wrath, but such as reject his Grace.

Object. But *Rom. 9.* it is plain, that God loved some, and hated some from all eternity.

I Answer, That this is the blind interpretation of the Divines, and so the blind lead the blind, wresting the word to their own destruction.

Now the main scope of this Chapter, is to shew forth the condition of men after the flesh, and the estate of men after the spirit; for in the 1, 2, 3, 4. and 5. *verses* the Apostle sheweth his desire for the salvation of *Israel* after the flesh, who were his fleshly brethren, who had all those oracles of God committed unto them, of

An exposition upon the 8. Chap. to the Romans.

whom were the Fathers, of whom concerning the flesh, Christ came, who is the mighty God, the Prince of peace; and yet for all these priviledges, the word of God cannot be made void, which saith, *All are not Israel that are of Israel, neither are they all children, because they are of Abrahams seed; but in Isaac shall thy seed be called.* As verse 8. where he saith, To wit, that the children of the flesh are not the children of God, but the children of the promise; and that their being *Abrahams* seed after the flesh, which they much boasted of, nor their being *Moses* Disciples, nor their observing *Moses* Law, nor all their fleshly descent was sufficient to save them, but Faith in Christ, which the Apostle proveth by alleadging the promise, verse 9. That *Sara* shall have a Son, which *Abraham* believed, not considering his own body, and *Saraes* body being dead; neither did he doubt of the promise of God through unbelief: And this was accounted to him for righteousnesse: So that this promised son of *Sara* was not born after the flesh, but after the Faith, as you may see *Gal.* 4. 22. Where it is spoken, that *Abraham* had two sons, one by his servant *Hagar*, namely *Ishmael*, who was

Isaac born not after the flesh. but after the promise

was born after the flesh; and the other of the free woman, born after the spirit, or promise of God, by which, another thing is meant, for these two Mothers are the two Testaments in the type; and the two children are types of the children of the two Testaments; for the child of the flesh typed out the fleshly Israelites, which were in bondage under the rudiments of the Law, and the child of the promise typed out the children of the faith of *Abraham*; and as the child of the flesh persecuted the child of the faith by his mockings, for which cause he must be put out, and must not be heir with *Isaac*; so do all that seek acceptance with God through the flesh, persecute them that seek it by the promise through faith; and therefore all the children of the flesh of *Abraham*, that have no other priviledge to Justification, must be put out, and shall not be heirs with the children of promise. So now all that do not blinde their eyes, may see the truth of this.

And the two mothers typed out the two testaments.

And this is further confirmed also in the 3 Chap. ver, 16. where the Apostle treateth of the promise of salvation, *Now to Abraham and his seed were the promises made*, he speaketh not *of seeds, as of many*,

These are things worth marking.

but thy ſeed, as of one, Which is Chriſt; now if you obſerve, *Abraham* had two ſons, or ſeeds, by two women, and that the promiſe of ſalvation is made unto the one ſeed, even they that are Chriſts, that are of the faith of *Abraham*, *Gal.* 3. 16. and ſo after the manner of *Iſaac*, the ſon of *Sarah*, and that this promiſe is not made to both the ſeeds, and that the children of the fleſh of *Abraham* are not the children of God: And for further probation, he bringeth another Scripture, to prove, that unto *Rebeccah* the ſame thing was declared before the children were born, that *when they had done neither good nor evil, that the purpoſe of God might ſtand*; not of fleſhly works, but of grace, and by Chriſt that calleth: it was ſaid unto her, *The elder ſhall*, or will *ſerve the younger*: So it is plain, that neither birth, nor works did prefer with God, or that nothing ſhould be challenged by birth or works, but through faith in Chriſt, and alſo to reject and make inferiour all that ſeek ſalvation by fleſh, as he did in theſe two types, the elder was the heir by the fleſh, and younger was not of the land of Promiſe, which was a type of the ſtate of ſalvation. And thus you ſee the Lords intent, That

fleſhly

fleshly birth or descent, though from *Abraham*, is interrupted of old in those typical promises to *Abraham*. First, not *Ishmael* the eldest, but *Isaac* the youngest will I make my Covenant with: Not *Esau* the eldest, but *Jacob* the youngest shall have the Covenant. According to which types the truth doth appear, That the Jews, the elder brother, that seek salvation by the flesh, or works, shall not have it, for that is against the word and promise of God, *Luke* 15.25. But the Gentiles, the younger, who seek salvation onely by the free grace of Christ: And this is according to the purpose of Gods election or grace.

The cause wherefore God hates men.

And now he comes in the 13. *vers.* to shew that God hated *Esau* because he was a prophane person, that sold his birthright and priviledges of grace that were offered to him, *Heb.* 12.16. and many years after *Esau* was dead, the Prophet *Malachi* tells us, that God hated *Esau* and his posterity, for they were fleshly walkers, & contemners of God, *Mal.* 1,3 4,5. and were persecutors, and had cast off all pitty, and kept their wrath for ever in the day of *Jacobs* troubles, and for this cause the Lord sheweth that he hated *Esau* and

his posterity for their wickedneſſe, *Amos* 1. 11. *Obed.* 10. And thus our Apoſtle ſheweth that God hated *Eſau* for his fleſhly walking, and ſo will condemn all the children of *Abrahams* fleſh, except ſuch as ſeek ſalvation by faith in Chriſt; and ſuch are the children of the promiſe, in which there is no unrighteouſneſs with God, and *Moſes* is brought for an example, who when the ſeed of *Abraham* had provoked God by their wickedneſſe to caſt them away, *Moſes* found grace for himſelf and his people, for he hath mercy on whom he will, namely on ſuch that ſeek him by the means that he himſelf hath appointed, ſuch find grace and mercy, as *Moſes*, and not by our own willing and running, nor working, as the *Jews*.

And as for *Pharaoh*, the Scripture doth declare, that he hardened his heart againſt the Lord, in ſeeking to deſtroy his people and to lay heavy burthens upon them by their taskmaſters, and made their lives bitter, and ſought to deſtroy their children, ſo that they ſighed by reaſon of their bondage, and cried unto the Lord, & their crie came unto him, who remembred his covenant made with *Abraham*, *Iſaac*, and *Jacob*, and now did intend to do great things,

things, for now was the time of their deliverance come which he ſpake of to *Abraham*, for now was the ſin of the *Amorites* at the full; and for this purpoſe did he raiſe up *Pharaoh*, to make his power known before him that if that he did obey, it might go well with him if not, it ſhould go ill; but he obeyed not the voice of the Lord, but laid more heavy burthens upon the people, as you may ſee *Exod.* 5. Then the Lord ſhewed his power by *Moſes* and *Aaron*, but he hearkened not, but gave heed to his falſe Prophets, and diſobeyed the Commands of God, as *Exod.* 9. 34. And would not let his people go, and therefore God is ſaid to harden his heart, that is, he gave him up to the hardneſſe of his heart; when all the power of God in mercy and judgement would not work upon him, it was juſt with God to give him up to the hardneſſe of his heart: for thus the holy Ghoſt explaineth it, *Pſalm* 81. 11, 12. And thus it is the will of God that wicked *Pharaoh*, and all that diſobey God, and the Goſpel of Chriſt ſhould be given up to the hardneſſe of their hearts, to walk according to their own luſts, *Rom.* 1. 24, 26, 28. And thus he will have mercy on whom he will; For it

is his will, that those that do imbrace his grace and mercy, shall be saved; and those that do reject the love and grace of God through Christ, it is his will they shall be damned, *Heb.* 10.28,29.

This is worthy to be noted, being answer to many cavils.

Now in the 19. verse, the Apostle comes to put up an Objection, which the *Jews* might Object, to wit, Why doth God complain, for who hath resisted his will, for his will was, that we should obey his Law, for he that doth these things shall live in them, and in sticking to his Law, we have not resisted his will? To the which the Apostle answers; But O vain man! who art thou that pleadest, and thinkest to be saved by thy works? dost thou not know that the Law leadeth thee to Christ, who hath fulfilled the Law, and hath taken away the curse of it, and is the end of the Law for righteousnesse to every one that believeth, and that by the Law no creature can be justified, but by faith in Christ? and therefore thou contendest with God in vain, whosoever thou art that thinkest to be saved by thy works: and now wilt thou lay the fault in God, to say, he formed thee to be disobedient, when he made thee good, and thou art evil by disobedience? Now the Apostle hath these words

out

out of the 18. of *Jer.* where he ſpeaks of the clay in the Potters hand, to be not in creation, but in vocation; as the words are, *O houſe of Iſrael, cannot I do with you as this Potter*, ſaith the Lord, *behold, as the clay is in the Potters hand, ſo are ye in my hand*, ſaith the Lord, *O houſe of Iſrael.* God is this Potter, the houſe of Iſrael is the clay. And verſe 7. *I will ſpeak againſt a Nation or a Kingdom, to pluck it up, to root it out, and to deſtroy it*; that is, to make it a veſſel of diſhonour. But verſe 8. *If this Nation turn from their wickedneſſe, I will repent of the plague I thought to bring upon them.* Again, verſe 9. *And I will ſpeak concerning a Kingdom or a Nation to build it, and to plant it*, and ſo make them veſſels of honour. But verſe 10. *If it do evil againſt me, and will not obey my voice, I will repent of the good I thought to do for them.* Therefore verſe 11. Thus ſaith the Lord unto the men of *Judah*, and inhabitants of *Jeruſalem, Behold I prepare a plague for you, return ye therefore every one from his evil way*: And thus now ye may ſee the Apoſtles intent from the Potter, is this, That all that ſeek ſalvation by Faith and obedience to the Goſpel, as the *Gentiles* did, he will make them veſſels of honour, and

Thoſe that ſhut not their eyes may ſee the truth of this.

and mercy prepared for glory: but those that seek it by the flesh, or by the works of the Law, as the *Jews* did, he will make them vessels of dishonour, prepared for destruction: And then in the last place, the Apostle sheweth plainly, that both *Jews* and *Gentiles* that imbrace the Gospel, are vessels of mercy; and those that were not his people, should by believing; but the *Jews* that disobeyed should be cast off, though they were the children of the Kingdom: *Mat.* 8. 11, 12. And so he concludeth that the *Gentiles*, the yonger, who followed not righteousnesse, have obtained to righteousnes by faith in Christ; but *Israel*, the elder, which followed the Law of righteousnes, could not attain to the Law of righteousnes, for they sought it not by faith in Christ, and so stumbled at the stumbling-stone, verse the last. So that those that do not blind their eyes, and stop their ears, may see, and hear the truth of this.

Objection. As many as were ordained unto eternall life, believed, *Acts* 13.

I Answer, Those that do not believe, are not ordained to life; now where was the fault that the rest did not believe? You will not say the fault was in Christ,

will

will you? If the fault was not in Christ, then the grace of Christ is given out to all, whereby they may believe: But in the Greek it is, they believed, and were ordained to life; so that it doth appear, that none are ordained to death, but such as reject Christ.

Search the Greek, and see.

Objection. But Christ did not pray for all, and therefore did not intend to save all.

I Answer, Christ prayed for his enemies, and for his friends; that he prayed for his enemies, I shall prove, Father forgive them; so you see he prayed for those that Crucified him, and had we not all a hand in this?

We had all a hand in crucifying Christ.

CHAP. VI.

Of falling from Grace.

NOW there is a three-fold falling from grace, one in the first *Adam*, and two in the second *Adam*.

Adam being in a state of grace, fell, and we in him, and so lost our earthly glory.

Now it is granted on all sides, that the first *Adam* fell, and we in him; now that he fell from grace we shall prove, for God made him good, and gave him a spirituall nature, for he was not subject to hunger, nor cold, nor thirst, nor nakedness, and without

without sin, and should not have died, had he not sinned, but should have lived for ever, had he not sinned; so that those that will not be blind, may see that *Adam* was in a state of grace; and further, to stop all mouths, we shall define what it is to be in a state of grace: To be in a state of grace, is to be in the love and favour of God, to have the face, and countenance, and presence of God with him, which *Adam* had; now *Adam* fell from grace, and we in him, as you may see *Isa.* 53. 6. *Rom.* 3. 9, 10, 11, 12. and 5. 18.

While we are in a state of infancy, we are in a state of grace, till we come to act sin, which when we do, we fall from grace.

There is likewise a two-fold being in Christ, as the branches are in the Vine, *John* 15. *I am the Vine, and ye are the branches*; now a branch in the Vine is first green before it be withered, which shews forth the state of infancy to be a flourishing state; for Christ is the *Lamb of God that takes away the sins of the world*, John 1. 29. for God was in Christ, reconciling that world of sin and sinners unto himself, not imputing their iniquities unto them. Thus you see there is no condemnation in the state of infancy, till they come to act, as I have elsewhere proved at large; and now it will be granted that we fall from the state of infancy when we come to act.

A second being in Christ is by Faith in him, whereby we come to be born again, of the Spirit and of water, which is called that regeneration, or that new creature living by Faith, for *the just shall live by Faith*; by which we come to believe and root upon him, whereby we come to be justified and sanctified, which is a high state of grace, from which, say some, we can never fall.

A second being in Christ, is by faith in him, from which we may fall: as 1. Tim. 1. 19, 20. Of whom is Hymeneus and Alexander, which concerning faith, have made shipwrack.

But thirdly, I shall prove that those that have Faith in Christ, and true saving grace, and in a state of salvation, may fall from it, for Salt may lose his savour, *Mat.* 5. 13. and what is meant by Salt you may see *Mar.* 9. 49, 50. they that are washed, and clean escaped from the pollutions of the world, may return with the Sow to her wallowing in the myre, and their latter end be worse then their beginning, 2. *Pet.* 2. 20. and some may deny the Lord that bought them with his precious bloud, and so be damned, 2. *Pet.* 2. 1. likewise some may tread under foot the bloud of Christ, wherewith they were sanctified, and despite the spirit of grace, *Heb.* 10. 29. they that have faith and a good conscience may put it away, and make shipwrack of it, 1. *Tim.* 1. 19. so some may depart from

their

their first faith, and be damned, 1 *Tim.* 5. 12. and some written in the book of life may be blotted out, *Exod.* 32.32,33. *Psal.* 69. 25, 28. *Rev.* 3.5. and 22. *ult.* and the Talent may be taken from him that did not improve it, *Mat.* 25. 29. In *Rom.*5.2. the Apostle shewed they were justified by faith, and thereby had accesse unto that grace wherein they stood, yet in *Chap.* 11. *verse* 22. if they continued not in bounty of God, they should be cut off from the ingraffing wherein they were: and many examples we have of men that were in Gods favour, and yet rejected. God said that the house of *Ely* the Priest should walk before him for ever, yet afterward for honouring his sons more then God, he said, it shall not be so, 1 *Sam.* 2.30. and of *Saul* the Lord said, I have now established the Kingdom upon Israel for ever, yet for his wickednesse, in medling with the Priests office, the Lord rejected him, 1 *Sam.* 13. 13, 14. and God brought the Israelites out of *Egypt*, promising them the land of *Canaan*, yet for their disobedience they were cast out, *Numb.* 18. 38. and likewise the forgiven debt recalled, *Mat.* 18. 34. and more Scriptures I might bring.

Secondly, if the Elect can never fall

out of Gods favour, then did not all fall in *Adam*, and then some were never dead in sins and trespasses, and so need not Christs redemption from sin, forasmuch as they fell not out of Gods favour; for their Election, as they say, being before the foundation of the world, they were alwayes in it; so by your saying, Christ redeemed not the Reprobates, and the Elect fell not from their Election, neither can they, aad so need no redemption, for they have no debt, and so Christ redeemed none, O sad Doctrine!

The Elect may fall out of Gods favour, Saul was in Gods favour and yet fell.

Thirdly, if the Elect cannot fall from their Election, then have not all sinned, and been deprived of the Glory of God; And then have not all been shut up in unbelief; And then were not all the children of wrath, without God, without promise, without Christ, and so without hope, and then were the Elect never from being Gods people, and from under mercy; which is contrary to the whole body of Scripture.

Fourthly, the holy Ghost affirmeth, that the Ephesians were Elected before the foundation of the world, and yet having forsaken their first love, the Lord telleth them, If they did not repent, and do their first

Mark these things well.

first works, he would remove the Candlestick; telling them, and other Churches, that he that overcometh, and keepeth his words to the end, shall injoy the promise, *Rev.* 2. 3. And Christ saith, he that endureth to the end shall be saved, *Mat.* 10. 20. And further, he saith to those he had elected, If they did not abide in him, they should be cast out as a branch that withereth, and is burned; but if they did abide in him, and his words abide in them, they might ask what they would; and telleth them, if they keep his Commandments, they shall abide in his love; but whosoever transgresseth, and abideth not in the Doctrine of Christ, hath not God: *John* 15. 2. *John* 9. Whereby all may see, that as the promise of Election is given upon condition of our looking up to Christ, and not otherwise; so it is continued unto us upon our abiding in him, and no otherwise.

If the elect cannot fall out of Gods favour, to what end is repentance and Faith taught, seeing they can never fall

Fifthly, if a man, being in the favour of God, and so is chosen, cannot fall out of it by any means, then a man needs not fear what life he leads, for he can no more be damned, then the Devils can be saved; and then to what end is repentance taught, and faith in Christ? The elect

lect Corinths repented to ſalvation, which in vaine they had done, if they had not been, neither could be in a ſtate of condemnation, which is moſt abſurd.

Sixthly, If the elect can never fall, to what end are all the exhortations in Scripture? Why are we exhorted not to receive the grace of God in vain, 2 *Cor.* 6. 1. and not to fall from our own ſtedfaſtneſſe 2 *Pet.* 3. 17. And not to withdraw our ſelves to perdition, *Heb.* 10. 38, 39. and not to loſe that we have done, 1 *John* 8. and to let no man take our Crown, *Rev.* 3. 4. and to ſtand faſt in the faith, and to quit us like men, to worke out our own ſalvation with fear and trembling, and to labour to make our calling and election ſure; ſo to run, that we may obtain; and to preſſe forwards towards the mark, and to continue to the end, that we may be ſaved: I might ſpend a day in this nature: now to what end are theſe Scriptures, and a multitude more that might be brought? Doth the Lord uſe words in vain? Doth not the Lord tell *Iſrael* that the word was not a vain thing to them, for it was their life? *Deut.* 32. 46, 47. Doth not the Lord himſelf ſay, *That his word ſhould not go out in vain; and heaven and earth ſhall*

Again, if the elect can never fall, no more then the damned can be ſaved, then to what purpoſe are the ſcriptures? Is not this the ſame that the Atheiſts teach? the one, that there is no God, the other, that there is no hurt to the elect by diſobeying, and the other, that there is no good to the wicked by obeying the ſcriptures.

passe, but my word shall not passe away? A
do not these men say with wicked *Isra*
It is in vain to serve God? Mal. 3. 14. For
much as the elect can no more fall, th
the damned can be saved; now is it n
this the same that the Atheists teach, t
one, that there is no God, and therefo
all things are written but in policy to ke
people in awe: the other, that there
no hurt to condemnation to the elect
disobeying the Command of God, nor
ny profit to salvation to the reprob
by obeying the Commands of this Go
Now the Lord open your blinde eyes.

Objection, But the elect cannot be
ceived.

I Answer, The elect are the gracio
ones, that receive and obey the truths
Jesus Christ, and abide in him, whi
while they do, they cannot be deceiv
But our controversie is, whether the el
may not fall out of it; for we grant, th
those that abide in it cannot perish, t
that the elect may fall, Christ saith,
children of the Kingdom shall be shut o
Mat. 8. and Christ tels his elect Apostl
Mat. 24. that false Prophets would co
and exhort them to take heed that no m
deceive them, *ver.* 4. The elect Ephesians
exhor

exhorted not to be deceived with vain words, *Epheſ.* 5. 6. and the elect, 1 *Theſ.* 1. 4. are exhorted, Let no man deceive you by any means: So you ſee the elect may fall, if they take not heed: Again, ſome may fall from their election willingly, after the knowledge of the truth, *Heb.* 6. 4. & 10. 28. and the Apoſtle affirmeth it to be true, 2 *Pet.* 2. 20, 21. 22.

Object. But Chriſt ſaith, my ſheep hear my voice, and I give them eternall life, and no man ſhall pluck them out of my hand, nor my fathers.

I anſwer, It is true, they are not his ſheep if they hear not his voyce, but if they hear his voyce and follow him, ſo long they are ſo ſure, and have ſuch ſpiritual peace and ſafety in Gods acceptance, as the world can neither give them, nor take from them; but now, if ſuch continue not in Chriſt, nor hear his voyce, nor follow him, he will repent of the good he promiſed, *Jer.* 18. 10. yea, and forſake his houſe and heritage, and give the dearly beloved of his ſoul into her enemies hands, it cried againſt me, therefore I have hated it, *Jer.* 12. 7, 8. And the Lord is with his, whileſt they are with him, but if they forſake him, he will forſake

them; 2 *Chron.* 15.1, 2. For the Lord sait
that they that were yesterday my peop
or sheep of my pasture, may rise up
the other side, as against an enemy, *M*
2.8. so you see that those that follo
Christ are his sheep, and the promises a
made to such as continue following hi
but those that run from him, no prom
is made to t' ose.

The scriptures are very plain for falling away.

Object. B c whom he loves, he loves
the end, for the gifts and calling of G
are without repentance, *John* 13. *Rom.* 11.

I answer. The first place sheweth, th
while Jesus was in the flesh amongst h
Disciples, which were his own, he love
them, even to the end of his life; a
sheweth his love in washing their feet, t
teach them to love one another. No
our question is not of Gods, or Chri
love to his, for his love is without en
but of the continuance of their love unt
him; for although he love all men firs
yet they must love him again, and conti
nue in his love, by keeping his Command
ments, *John* 15.9,10. which if they do no
they are cast out to burning; for if w
deny him, he will also deny us. And
for the second place, *Rom.* 11. the Apost
sheweth us, that the gifts and calling o
Go

God are without a chain: For unto Iſrael he gave great gifts and privileges, and called them by preaching of the Goſpel, but they rejected Chriſt, their ſalvation, and were broken off through unbelief: And now ſhall their unbelief make the faith of God of no effect? God forbid. For he did intend, if they did imbrace his grace offered in Chriſt, they ſhould be ſaved; and if they did diſobey his Son, the fault was theirs, and not his; and ſo the Apoſtle cleares the love of God, who will not repent, neither can he, of ſaving all perſons, at all times, in all places, that ſeek ſalvation by faith in Chriſt, and continue therein.

Object. They went out from us, becauſe they were not of us, for if they had, they would have continued with us: 1 *John* 1. 18.

Anſwer. The finding out the Truth of this place, will end all the controuerſies that depend of predeſtination, for all mens eſtates are one by creation, and they are all one by tranſgreſſion; for all have ſinned, and are dead in ſins, and as all are ſhut up in unbelief, ſo God hath mercy on all, there is no reſpect of perſons with God, who ſent his ſon to ſave all, and the

All mens eſtates are one by creation. And are all one by tranſgreſſion, ſo that the ground is all one.

Christ is the sower of the seed of salvation to all, and some receive the seed, and some do not.

son soweth the seed of salvation upon all, some receive the good seed, and they are called the children of the Kingdom, *Mat.* 13. Others receive it not, because it crosseth their fleshly humors, and the like, but instead thereof receive the evill seed, the false Doctrines of the enemie, and are called the children of the wicked: Now it is most plain, the persons of them that receive the good seed, were no better then the other, neither were the persons of them who received the evill seed, any worse then the other; now some persons receive the good seed, because the goodnesse of the sower first sowed it, and they have cause to praise him; now the other refuse the good seed, offered them as freely as to the other, and receive the evil seed, and therefore may blame themselves; so the one are called the children of the Kingdome, by reason of the quality wrought in them by Christ the sower; the other the children of the wicked, by reason of the quality wrought in them by the devill, and themseves; so that their difference is not in respect of their persons but of their qualities; for God loveth all persons, they being his generation, but hateth wicked qualities in the persons and

This is worth marking.

God hateth not the persons, but the qualities.

ſo God hateth nothing but wickedneſſe: and now for the words our Apoſtle ſheweth verſe 19. That as they heard that Antichriſt ſhould come, even then there were many Antichriſts; And verſe 21. he ſaith, I have written to you, becauſe you know the truth, and that no ly is of the truth: And Chapt. 4. 1. He exhorteth them to try the ſpirits, and teacheth, That every ſpirit that confeſſeth not that Jeſus Chriſt is come, is the ſpirit of Antichriſt in theſe perſons, who once had the ſpirit of Truth in them, theſe, ſaith he, went out from us, as *Paul* ſaith elſewhere, *Acts* 22. 30. *From among your ſelves ſhall men ariſe ſpeaking perverſe things, for there muſt be hereſies among you*: But ſaith the Apoſtle; They were never of us: for verſe 21. *No ly is of the truth: for if theſe lying ſpirits had been of the truth, they would have continued with it:* as for example, the ſpirits of theſe men, together with their perſons, were in ſpirituall fellowſhip with them, while the ſpirit of truth remained with them, but when they received a lying ſpirit, which was never of the truth, it carried their perſons from the truth; ſo faithful perſons are of the truth and erronious perſons were never of it; ſo when they

Lying ſpirits were never of the truth.

were faithfull; they were of the truth, when they were erronious, they went out from truth: Again, will any man say the Pope is Antichrist in respect of his person, or in respect of his spirit, or spirituall power he hath? so that this place serveth not at all to prove the elect can never fall, but that lying spirits, or Antichrists in mens persons, went out from the truth, and were never of the truth.

CHAP. VII.

Of Free will:

Here you may see the truth opened, wherein many men have plundred their wits.

AND as for free will, I shall cross the common paths of most, I had almost said of all writers, who plunder their wits extreamly about *Adams* losses, and at last bring themselves into a labyrinth, or gulf of *Babylon*, and thus God befools the fleshly wise, and mighty of this world; as by the goodnesse of God will appear.

Babylons confusion.

Now we shall come to the foundation of all, to the first man *Adam*; and three things are to be known; 1. What power he had. 2. What he lost. 3. What he did not lose. Now I need not prove that *Adam* had a power to stand, or fall, for that will be granted; now all the difficulty

ty lies in the two laſt; for the ſecond, What he loſt. I anſwer, he conſulted not with his power when he fell, but with his weakneſſe; for he fell not through power, but through weakneſſe, and ſo loſt a ſpirituall nature that he had, for he was not ſubject to hunger, nor cold, nor thirſt, nor nakedneſſe, nor labour, but lived in all pleaſure, and delight, and had the favour, and preſence of God with him, and ſhould have lived forever, had he not ſinned: but *Adam*, by not uſing, and improving of his power, fell through weakneſſe, and ſo loſt that ſpirituall nature he had, and all the excellencies thereof, and ſo his nature came to be corrupted, and bodie, and loſt his fleſhly glory; and in a word, Duſt thou art, and to duſt thou ſhalt return. Now thirdly, What he did not loſe: I anſwer, That which was of God in *Adam*, he did not loſe, which is that ſupernaturall ſoul, or ſpirit, for I demand whether that ſoul or ſpirit that God did infuſe into *Adam*, did ſuggeſt thoſe things unto *Adam*, whereby he ſhould ſin, or tranſgreſſe, or break Gods holy Command; ſure no wiſe man will ſay ſo: for while *Adam* did obey the ſpirit of God he was carried on by his power to do.

Adam fell not through power, but through weakneſſe.

do his work, and ſtood; but when he im-
braced the motion of the ſpirit of the de-
vil, he was carried on by his power to d
wickedly, and ſo fell, and loſt his earthl
glory, and had done for ever, had no
Chriſt come; but for his heavenly privi-
ledges, he loſt them not, for his ſin wa
not unto a ſpirituall death, but unto
naturall death: For the principall thin
that *Adam* had before his fall, the ſame h
had after his fall.

And that was the gift of Action, where
in four things are given in this gift, tha
made *Adam* a perfect man in action, 1. H
gave him ſence. 2. He gave him ability
3. He gave him materials. 4. He gave hi
time and place. And now we by the grac
of God ſhall ſpeak of theſe: now h
made him ſenſible what it was to kee
his Law, and what it was to break it; tha
if he kept it, he ſhould live, and if he brok
it, he ſhould die. And then he gave hi
ability, that is, he gave him wiſdom, an
underſtanding, knowledge, and reaſo
and will, that is, liberty, freedom,
prerogative to do; and then he gave hi
materials, a law to keep him in obedien
and a garden to dreſſe, to keep him fro
idleneſſe; and then he gave him time a
pla

The gift of action, and a diſcovery thereof.

lace, a time to keep his Law, and no time o break it; and then he gave him a place, hich was a paradiſe, a place of pleaſure nd delight ſo long as he did improve his ime.

And thus God made him a perfect man & gave him the gift of action, and then he et him in paradiſe, to obey his commands and thus God did his work; now Gods workwas to give the gift of action, & mans work is to improve the gift: Now while *Adam* did improve his gift and ability, he ſtood, & when he did not, then he fell; ſo that *Adam* fell, and not the gift; for when he fell, he did not improve his gift, which if he had, he might have ſtood: ſo *Adam* loſt himſelf by not improving his gift, when he might have kept himſelf, if he had improved his gift and ability: So *Adam* loſt himſelf, but not his gift.

And this I ſhall prove, for after his fall, he did again improve his gift of action, and had the ſame ability as before, for he was ſenſible that he had broke the Command, and that God was diſpleaſed, and that he was naked; and then he had ability, for he knew good and evill, he knew that he muſt die for his ſin, and that he ſhould live by Chriſt, and therefore he ſtretched

with the improving of his gift.

ſtretched out his hand to have eaten; and then he had materials to work upon, a Law of grace and mercy, whereby he might beleeve the promiſe; and then he had ſacrifices to offer, a ſure teſtimony of Chriſt; and then he had time and place, for he had time to imbrace the promiſe, and a place of earthly mortality, whereby he might ſee his ſin, and ſeek for a better place then an earthly glory, even a Kingdom that cannot be ſhaken.

As God gave unto *Adam* the gift of action, ſo he doth to all men before he ſet them a-work.

And now as God dealt with *Adam*, even ſo he doth with all men, for he gives them the gift of action, and then he ſets them a work; firſt, he makes them ſenſible what it is to obey Chriſt, and what it is to diſobey; that if they obey the goſpel of Chriſt, they ſhall live, if not, they ſhall dy: 1 *Pet.* 2. 7 And then he gives them ability, that is, he gives them wiſdom and underſtanding, reaſon and will, that is, liberty, freedom, and prerogative; and then he gives them materials to work upon, as the hand of faith to obey the goſpel, which is an object of faith, and callings in the earth, to keep us from idleneſſe, and then he gives us time and place; now without theſe the creature is not a perfect man, and except a man have all theſe,

theſe, he cannot do one act acceptable to God, and therefore the Lord ſaith, *I have not ſpoken to your children which have neither known nor ſeen:* Deut. 11. 2. *And the Law is given to them that know it:* Rom. 7. 1. And therefore Chriſt tels us *that the Kingdom of Grace is like unto a certain King which made a marriage for his ſon;* now this *King* was God, who did intend to marry his ſon to all that imbrace his grace and firſt he invites the *Jews*; and now you ſhall ſee they had ability; for if Chriſt bids them come, then be ſure they have ability. *Mat.* 22. 2, 3, 4. But they did not improve the gift, for they made light of the offer of grace, verſe 5. And hid their talent in the earth. And then he invites the *Gentiles*, which you ſee had ability to come, for they imbraced the goſpel, and were obedient to his command.

The gift of action, wherein four things are diſcovered, 1. Sence, 2. Ability, 3. Materials, 4. Time and place; and if we want one of theſe, we cannot do one act acceptable to God.

And further, when God gave *Adam* a Law, he gave him ability; and when he gave the *Jews* a Law, he gave them ability *As I have ſet before you life and death choſe ye.* Deut. 30. 19. Now is he not ſo under the goſpel? Chriſt commands that the goſpel ſhould be preached to every creature, and doth he not give them ability to receive it? and God hath commanded

When God gave *Adam* a Law, he gave him ability, & ſo he doth unto all men.

manded every man to believe in his so and he that doth not, makes God a lia 1 *John* 3. 23. Chap. 5. 10, 11. Now do God command men to do that they ca not do? Then how do they make God liar, if they were not able to obey? Do he condemn them for that they were n ver able to do? Now consider, doth G threaten dead men? If a man should thre ten a dead man, that if he would not ri up, and obey such and such commands, h would do thus and thus to him, woul you not count him vain to threaten dead man? Now do not you deal th with God, to say he threatens hell to tho that disobey, when they are dead, and n able to obey?

Gods work is to give the gift of action, and mans work is to improve the gift.

And further, I shall prove, that thoug God gives the gift of action, or ability act, yet he doth not act the creatures a ons: for to give ability to act is Go work, and therefore the Lord saith, he wi circumcise our hearts, and the hearts our seed, *and I will give them a heart know me*, Jer. 23. 7. *And I will write Law in their hearts, for they shall all kn me:* Jer. 31. 33, 34. *For they shall be taught of God:* Joh. 6. 45. And now this Gods work: and then it is Gods work

give them one heart, and one way for them and their children after them, and to make an everlaſting covenant with them, and not to turn away from them, to do them good: *Jer.* 32. 39, 40. And then its Gods work to give us one heart, and to put a new ſpirit within us, and to take away our ſtony hearts, and to give us hearts of fleſh, *Ezek.* 11. 19. Cha. 36. 26. And again, its Gods work to ſprinkle clean water upon us, and to put his ſpirit within us, to cauſe us to walk in his ſtatutes, and to do them: and then its Gods work to draw us by the mercies of Chriſt, and its Chriſts work to ſtand at the door and knock, and to call, and to utter his voice: *Prov.* 1. 21, 24. And then its Chriſts work to hear, and to open, and to Anſwer: And then its Chriſts work to redeem us, to juſtifie, and ſanctifie us, to give grace and glory; and all this is God mans work, for God in Chriſt doth the firſt work, and that is, to give the gift of action, that man may do his part: ſo now Gods work is to give ability to act, and this is Chriſts work; but that God acts the actions of men, I deny; for God gave *Adam* ability to work, but did not act his works; for if God acted *Adams* works, then

God doth not act the creatures actions.

then God acted *Adams* fall, which wa
wicked to say. Now I desire that this di
stinction may well be marked betwee
Christs work; and mans work, to giv
that work to God which is his, and tha
work to man which is his; and to let Go
have his work, and man have his work
for our ignorance in this truth hath bee
the root of many errors: Now we shew
ed you, though God give ability to act
yet he doth not act the creatures actions
for that is not Gods work, but mans work
when God gave *Adam* a Law, it was man
work to obey, and not Gods work; so
when God gave the Law to *Moses*, it wa
mans work to keep, and obey this Law
and not Gods work; and when Christ
commanded the gospel to be preached
unto every creature, it was mans work to
believe, and obey the gospel, and not
Gods work; and therefore God bids *Is-*
rael to prepare themselves to meet him,
Amos 4. 12. And now mans work is to
come unto the Lord, *Isa.* 55. 1. *Mat.* 11.
28. and to seek the Lord while he may be
found, *Isa.* 55. 6. and those that seek him
early may finde him, *Prov.* 8. 17. And
should not a people seek their God?
Isa 8. 10. And seek you first the King-
dom

dom of God, *Mat.* 5. 33. and all this is mans work, and not Gods; and then mans work is to knock, and it shall be opened, *Mat.* 7. 7. and to return unto the Lord, *Hos.* 14. 1. and return unto me, and I will return unto you, saith the Lord, *Mal.* 3. 7. and then its the creatures work to repent, or be changed, and except ye repent, or be changed, ye shall all likewise perish, *Luke* 13. 3. and then its mans work to obey Gods word, *Deut.* 27. 10. for his servants ye are to whom ye obey, *Rom.* 6. 16. and likewise to search the Scriptures, *John* 5. 39. *Acts* 17. 11. and then we are to strive, and to presse forward towards the mark, 1 *Cor.* 9. 25. to stand fast in the faith, and to quit us like men, 1 *Cor.* 16. 13. and so to run that we may obtain, 1 *Cor.* 9. 24. and then it is mans work to labour to make his calling and election sure, and to work out his salvation with fear and trembling; and to continue to the end, that we may be saved. And thus now I have given you a hint of Gods work, and mans work. And thus you see the ignorance of those that hold, That God acts all the actions of men.

We must distinguish between Gods work and mans work.

Again, God acts not the actions of men, because mans work is not imputed unto

unto God, nor Gods work is not imputed to man, as you ſhall ſee, *Iſa.* 5. where God ſpeakes of the creatures, that he had a Vineyard in a very fruitfull hill, and he fenced it, and gathered out the ſtones thereof, and planted it with the choiceſt Vine, and built a Tower in the midſt thereof, and he looked that it ſhould bring forth fruit; ſo you ſee God gave the gift of action, that was his work, and then he looked that they ſhould bring forth fruit, and not he: for what could God do more for them, then to give them ability to act? and becauſe he had done his part, he looked that they ſhould do their part, and becauſe they did not their part, to act, & to bring forth fruit, the Lord threatens to deſtroy them, *verſ.* 5, 6. Again, Chriſt bids his Apoſtles to go and Preach the Goſpel to all Nations, and to every creature, but they muſt ſtay at Jeruſalem till they were indued with power from on high, *Luke* 24. 49. and when Chriſt had done his work, to give them power and ability, then they were to do their work, to preach the Goſpel to all Nations; and therefore ſaith *Paul*, woe be to me if I preach not the Goſpel, that was his work; and further, God worketh in us both to will and to do of his good

pleasure; therefore do all things without murmuring and disputings. And thus you see it is Gods work to give the creature ability both to will and to do, and God looks that the creature should do his work, that is, to be doing, and to be willing to do all things without murmuring and disputings. Now I might bring multitude of Scriptures of this nature.

God doth not act the creatures Actions, because we must be judged according to our works.

So then, God doth not Act the deeds of men, because we shall be judged according to our works, whether they be good or evil, as you may see 2 *Cor.* 5. 10. now if God acted *Adams* fall, then what is *Adam* condemned for? If God did all, and *Adam* did nothing, what must *Adam* die for, for nothing? And then again, if God acted *Adams* part, then *Adam* sinned not, but God, which were blasphemy to say. But you see *Adam* was judged according to his act; for it was not Gods act that he sinned, but *Adams*, and therefore he must die for his act: Neither is it Gods act that the sons and daughters of *Adam* sin, but theirs, and therefore they must be judged according to their acts, whether good or evil. And thus you see, though it be Gods work to give ability to act, yet it is no part of Gods work to act the

creatures part: And now I shall come t
common reason.

The truth of this is proved by humane reason.

1. Whatsoever evil we do of necessity we may justly excuse it by impossibility as if a man drink poyson, not knowing o it, it would not hurt his conscience, becaus he could not prevent it; but if he knew or might have prevented it, and did not then his conscience will condemn him.

2. No humane Law can with justice b enacted, but such as may be observed; fo the end of every just Law, is to make goo subjects, and therefore it were absurd, tha all men were not able to keep that Law which was ordained for all, and by which all shall be judged that break it to be pu nished with death. Again, if men wan free choice, what judgement shall that b in the Scriptures repeated, that every ma shall receive according to his works? What justice will appear to condemn me forever for sin, and wickedness, when i was impossible to do otherwaies?

3. Shall not all the wicked perso that ever are condemned, be witnesses a gainst the fomenters of this doctrine a the last day in this thing? For if me could not choose at that time, they com mitted such evils, but do the same by th

force of Gods predeſtination, then what Law will puniſh a man with death for doing a thing unavoidable, for it lay not in their power to avoid it? Now the Law of God never inflicted it upon any, yet theſe wicked men would inflict it upon God.

Now how wicked this doctrine is, will appear, for they ſay that God hath decreed men to do well, or ill: if to do well, then it is impoſſible to do evil, if to do evil, then it is impoſſible to do well, for all goodneſſe proceedeth from compelling grace, and all evil cometh of Gods decree, which we have not power to reſiſt, neither can we chooſe but do it, for they ſay we are compelled to ſin by power: which how wicked and deviliſh this tenent is, let all men judge.

CHAP. VIII.

Of Originall ſin, With an anſwer to Objections.

NOW concerning the originall ſtate of Mankinde two things are to be known. 1. What we had in *Adam*. And 2. What we loſt in him, which is very neceſſary

Adiſcovery of what we had, and what we loſt in Adam.

neceſſary to be known, becauſe the no knowing of this, hath been the cauſe o many errors: Now *Adam* had a ſpiritu all nature, and we in him, and that w this, that he was not ſubject to hunger nor cold, nor thirſt, nor nakedneſſe, no ſickneſſe, nor death, but ſhould have live for ever, had he not broken that Law which was given to uphold that nature but breaking that Law, he loſt that ſpiri tual nature that he had, and we in him for this was that Law, Thou ſhalt eat o all the trees of the garden, but of the tre of knowledge of good and evil thou ſhal not eat, for in the day thou eateſt thereof dying thou ſhalt die, *Gen.* 2. 17. for duſt thou art, and to duſt thou ſhalt return, *Gen.* 3. 19. and ſo he loſt a ſpiritual nature that he had, and we in him, for now he was ſubject to hunger, and thirſt, and cold, and nakedneſſe, and to labour, to ſickneſſes, and diſeaſes, and conſequently to death, and ſo his nature came to be corrupted, and we in him, and ſo are all by nature the children of wrath, *Eph.* 2. 3. and that nature that was ſpiritualized, is now corrupted through *Adams* fall, and are all under ſin, and no natural man in him righteous, *Rom.* 3. and thus we all are

dying

dying with *Adam.* 1 *Cor.* 15. 22. so that what we have from *Adam*, is this body of sin, and a nature corrupted in him, which must be condemned to death, *Rom.* 5. 8. and this is that we had and lost in *Adam*, to wit, a natural life, yet spiritualized; but that we lost a supernatural soul, or spirit in *Adam*, that I deny: for I demand whether *Adam* dyed as *adama*, or as *ish*? Sure no wise man will say he dyed as a spiritual man, but as a natural man; for that soul or spirit that God did infuse into *Adam*, was the teachings of God in him, to teach him to stand, and not to fall, for God gave out of his spirit unto *Adam*, and so he doth to all men more or lesse, to teach them to obey, and not to disobey his commands; for this is his promise, That he would pour out of his spirit upon all flesh, *Ioel* 2. and they shall be all taught of God, *Iohn* 6. and Christ lightens every man by his spirit that cometh into the world, *Iohn.* 1. 9. and thus God is manifest in the sons and daughters of *Adam*, 1 *Tim.* 3. which spirit is not corrupted, nor doth it sin; for dust must return to dust, but the spirit doth return to God from whence it came, *Eccles.* 12. 7.

Object. But you may object, shall all

souls or spirits go to heaven? shall not the soul or spirit of the wicked go to Hell?

Answ. I Answer, wicked souls or spirits shall go to Hell; for those spirits are not of God, but from the devil, who is the Prince that ruleth in the Air, and in the children of disobedience, *Ephes.* 1. 2. For Christ saith, *His servants ye are to whom ye obey*: now if ye obey the motions of the spirit of Christ, and continue Christs servants you shall be happy, and blessed with the spirit of Christ; but if you obey the spirit of wickedness, then with the spirit of wickedness you shall be condemned.

Adam sinned not unto a spiritual, but unto a naturall death.

And thus now it doth appear, that *Adams* sin was not unto a spirituall, but to a naturall death: for it was not the spirituall part that was condemned, but the naturall part, *for dust thou art, Gen.* 3. So that his spirituall part was not corrupted, for it did not die; so this will discover the deviliſh doctrine of those that hold we had a spirituall being in *Adam*, in spirit or soul, and that it was corrupted in him, and that infants are in a state of condemnation, and may justly be condemned to hell for that originall, as they call it, which they committed in *Adam*:

Oh

Oh profane, blind guides! for *Adam* was not condemned to hell for his ſin, and ſhall any of his poſterity go to hell for his ſin? And then, if we had a ſpiritu-all being, or a ſoul, or a ſpirit in *Adam*, which was corrupted in him, then our ſoul or ſpirit comes from *Adam*, and not from God, for no corrupted ſpirit comes from God; and then *Adam* is the father of our ſpirits, and not God; and then our ſoul or ſpirit is mortall; and then our ſouls or ſpirits come by Generation, and ſo *Adam* begets our ſouls or ſpirits, which how wicked this tenent is, let all wiſe men judge.

Now if you obſerve, mankind was one-ly in *Adam* in their bodily ſubſtance; for of one bloud God made all mankind to dwell upon the face of the earth, *Acts* 17. 26. And as *Adam* had his body from the earth, yet without form, for God gave him a form, and a ſoul or ſpirit, for he breathed into him the breath of lives; even ſo have we all our earthly being from *Adam*, he is the father of our bodies in reſpect of the matter, but our form, and ſoul, or ſpirit, comes from God, he is the father of our ſpirits, *Heb.* 12. 9. that earth-ly matter was in *Adam*, of which our bo-dies

We were only in Adam in our bodily ſubſtance, but our form and ſoul came from God.

dies are made, as *Adam* was in the earth before his body was made; and thus we were in *Adam*, and no otherwise: but as *Adam* was not in the earth in form and soul, no more were we in *Adam* in form and soul, which is clear.

God gives no Law to such as he knows are able to keep none.

And as God gave no Law to *Adam* before he gave him a soul, or spirit of reason, and understanding; no more doth he give to any of *Adams* posterity any Law, till he give them the gift of Action. I have not spoken to your children, which have neither known nor seen, *Deut.* 11. 2. They must be taught the Law when they can understand, *verse* 19. For the Gospel speaks to them that have ears to hear, *Matth.* 13. 29. To them that have understanding to judge what is said. 1 *Cor.* 10. 15. And Christ saith, this is the condemnation, that light is come into the World, and men love darkness, *John* 3. And Christ will condemn the world of sin, because they believe not in him, *John* 16. 9. And he that will not believe shall be damned, *Mar.* 11. 16. Condemnation consisteth in refusing Christ, and no otherwise: for we shall be judged at the last day for that which we have done in the flesh, whether good or bad; but Infants have acted nothing

There is no Law for Infants that have never done good nor evil in the flesh.

thing in the fleſh, and therefore ſhall receive no judgement, 1 *Cor.* 5. 10. And further, *Adam* had a life and being when that Law was given, but Infants had no life nor being at that time, that know not their right hand from their left *Jonah* 4. 11. that are deſtitute of underſtanding, as of malice, 1 *Cor.* 14. 20. that have no knowledge between good and evil, *Deut.* 1. 39. which Chriſt ſo often accounteth Innocents, *Matth.* 18. 3,4. Chap. 19.14. and therefore no Infants are in the ſtate of condemnation, *for without ſin there is no condemnation*, Rom 6. 23. Ezek. 18. 4. 20. But Infants have acted no ſin in the fleſh, and therefore ſhall not be condemned. Again, *Without tranſgreſſion of the Law there is no ſin*, Rom. 5. 13. 1 John 3. 4. But Infants have tranſgreſſed no Law, therefore have no ſin to condemn them to hell.

Object. Doth not *David* confeſſe he brought ſin into the world from the womb, to damn him?

I Anſwer, This may be taken two ways. Puniſhment is many times taken for ſin.

1. He confeſſeth to God, and deſireth him in mercy to conſider and behold him, whereof he was made, *Pſal.* 103. 14. of duſt, weak fleſh, that was ſubject to fall

fall into ſuch groſſe ſins as he did, and therefore he layes open, that that body that he received by generation from *Adam*, and ſo conſequently from his mother, was but a weak body, being ſubject to be overcome with ſin, weak fleſh, ſubject to ſickneſſe and death.

And therefore David confeſſeth his mothers puniſhment for the fal, and his weakneſs through the fall.

Or, 2. He might ſpeak of his mother *Hevah*, or his mother that bare him, whether, it mattereth not, for the chief thing is to know what his mothers ſin is, which is that curſe, or puniſhment for ſin laid upon her: As *Gen.* 3. 16. where the words agree with theſe of *Davids*, *I will greatly increaſe thy ſorrows and conception, in ſorrow ſhalt thou bring forth:* So that *David* doth not confeſſe his mothers ſin in this place, but the puniſhment that was laid for ſin upon the mother of all living, and ſo upon *Davids* mother, and it is frequent with the holy Ghoſt in Scriptures, to call puniſhment for ſin by the name of ſin, as Chriſt bare our ſins, 1 *Pet.* 2. 24. That is, the puniſhment of ſin: So that *David* doth neither confeſſe his own ſin here, to ſpeak properly, nor his mothers ſin, but his mothers puniſhment for the fall, and his weakneſſe through the fall.

David did not ſin in being conceived.

And further, *David* did not ſinne in being

being conceived and born; for Christ saith, wickednesse cometh from the heart: the body is but the instrument thereof: *Matth.* 15. 19. The soul or spirit comes from God: the matter of the body from the parents: the soul or spirit is good, comming from God; the body hath not sinned, till it come to act sin, by transgressing a law: and seeing ye affirm that the very matter or substance whereof *David* was made, was sin, which you say he confesseth in this *Psalm*: now what a false dream this is, you shall see.

The matter whereof all the sons of *Adam* are made, is sin: but Christ, one of the sons of *Adam* after the flesh, was made of that matter, therefore the matter or substance of Christs body was sin. Yee will say he was conceived by the power of the holy Ghost; I answer, that is true, but what though? did not the Virgin *Mary* conceive him of her matter and substance? Now was *David* a sinner, because he was conceived of his mothers substance, and so born; if so, then why is not Christ a sinner, because he was conceived of his mothers substance, whose flesh and bloud was no other then *Davids* mothers, and so born? but if it be wicked

This is worth noting, and worthy to be marked.

wicked to say Christ was a sinner, because he was conceived of his mothers substance even so it is to say *David* was a sinner, because he was conceived of his mothers substance; seeing the substance of both the mothers was one & the same. But you will say, the holy Ghost did wonderfully cause *Mary* to conceive, without the help of man. I answer, what though, yet he did not alter, nor change *Maries* substance, as some wickedly affirm, that Christ was not made of the same matter and substance whereof we are made, which the harlot Rome doth, to advance the high estimation they have of *Mary*: And because also they had invented Originall sinne to be in all Infants, which was their wicked invention; and therefore in the Counsel of Trent, exempted her from sin, to establish their wicked opinions: And therefore I hope, those that do not shut their eyes, may see truth from error in this thing.

Object. But you say, that Infants have dyed many times with their parents, and for their parents, as the old world; and *Sodom* and *Gomorrah*, and *Corah*, and many others, that perished: And why not their children? I answer, that many times they

they did perish with their parents, and sometimes for their fathers sinne, as in the old world, and in *Sodom* and *Gomorrah*; and sometimes they did not, as in *Corah*, *Dathan*, and many others: for the children of *Corah* died not, *Numbers* 26. 11. but now suppose they did die, this was but to a naturall death, and not to a spirituall death, to condemn them to hell. I grant there was such a proverb used in *Israel*, and amongus at this time, *That the fathers have eaten sower grapes, and the Childrens teeth are set on edge, but the Lord doth protest against this folly; for as I live*, saith the Lord God, *this proverb shall be used no more in Israel; for all soules are mine, as the soul of the father, so also the soul of the sonne is mine: For the person that sinneth it shall die*, Ezek. 18. 4. *The Son shall not answer for the father, nor the father for the son; for the righteousnesse of the righteous shall be upon him, and the wickednesse of the wicked shall be upon him; and the person that sinneth it shall die*, verse 20. *And yet you say, why doth not the sonne bear the iniquity of the father?* verse 19. and thus you see the ignorance of this tenent, and of those that hold, that Infants have Original sin to condemn them to hell.

Now

Now if any will not believe the truth for all this, let them shew by Scripture better reasons then yet they have objected, to prove infants to be in sin, unto condemnation in hell; and when they have done that, let them shew us how they that have sinned, and are under condemnation of hell, can be reconciled to God any other way than by faith in Christ: And if they have sinned, and can be reconciled to God by no other means, but by a change and faith in Christ, then are they all left under condemnation, not for any law that they have broken, for they could not break the law before they were in form and soul, as I have proved before, but for their father *Adams* eating of the forbidden tree, and so are damned for their fathers sinne, contrary to the Scriptures.

Object. If infants are not under condemnation, what need have they then of Christ?

I answer, much need every way; for *Adams* sin brought death to infants of all the life they had in him; for by *Adams* fall, mankind, and all other creatures are brought into bondage, corruption, and misery; and now Christ is the life of infants, for by Christ they live, and move,

and

and have their being: And by Christ they enjoy all these mercies and earthly blessings, and by Christ they shall be raised from the dead, at the last day; and not only so, but their glorification they have by Christ, so that by Christ all mankinde, except they that will not beleeve, nor imbrace the grace of Christ, who are condemned for not beleeving.

But the earth, and all other Creatures shall be delivered from vanity, corruption and misery, into everlasting glory, *Rom* 8. 2. *Pet.* 3. man at the first, and all creatures, were created of God very good, yet subject to change by *Adams* transgression; but being delivered from the bondage of corruption, whereinto mans sin hath brought them, they shall be glorified with that glory, that shall have no end; and thus the free-grace of Christ hath abounded far above, and beyond *Adams* transgression.

To these Chapters I shall adde Quæries.

Quæries to the first Chapter.

1. *How can God be said to be just, in he condemn those persons for whom Christ ne died?*

2. *How can remission of sins be preached those for whom Christ never died?*

3. *If Christ did not die for all, what grou hath any man to believe that Christ died him?*

Quæries to the second Chapter.

1. *Whether is not Christs redemption as ne all as* Adams *fall? Which, if so, whether d it not appertain to all* Adams *posterity?*

2. *If the merit of Christ did not extend self as far as* Adams *fall, whether then is head of the Serpent broken off, or Satans kin dom abolished by Christ?*

Quæries to the third Chapter.

1. *Whether hath not Christ given out a po er, or ability to beleeve?*

2. *Whether is the fault in Christ, or the cr ture, that the creature is not saved?*

3. *If the fault be not in Christ, that t creature is not saved, then whether hath Christ given out a power or ability to b leeve?*

4. *Whether unbelief is not the conde ing sin?*

5.

5. *If unbelief be the condemning sin, and some are condemned for not beleeving, which never had a power, or ability to beleeve, where then lies the fault?*

Quæries to the fourth Chapter.

1. *If God have appointed, or decreed the greatest part of the world to be damned, whether may not God be thought to be cruell?*

2. *Whether hath not God appointed all men to be saved, with this caveat or condition, if they beleeve?*

Quæries to the fifth Chapter.

1. *Whether is election any thing else but dilection, or love, and whether doth not God love all his creatures?*

2. *If God have elected some, and rejected others, whether is he not* προσωπολήπτης, *a respecter of persons?*

Quæries to the sixth Chapter.

1. *Whether was not* Adam *in a state of grace before his fall? Which, if so, whether did not* Adam *fall from grace, and we in him?*

2. *What is the estate of all infants by generation from* Adam, *whether are they in a state of salvation or condemnation?*

3. *If all infants are in a state of salvation, whether do they not fall from*

that estate when they come to act?

4. *If the elect can never fall from their salvation by disobeying the Scriptures, no more then the reprobate can be saved by obeying them: then to what purpose is the Scripture set forth?*

Quæries to the seventh Chapter.

1. *Whether doth God command the creature to obey before he give him ability to obey?*

2. *Whether doth God condemn the creature for disobeying, if he never gave him a power or ability to obey?*

CHAP. IX.

Of Baptizing, or Baptism, with answer to Objections.

NOw concerning baptism, I shall first shew what baptism signifieth: and secondly, I shall shew who ought to be baptized: and thirdly, who ought not. And so I shall begin with the first: now the Greek Βαπτίζω signifies to wash, or to douse; but the native and proper signification of it is to dip into water, or to plunge under water: and another word *Baptoma*, signifies to dy, from whence

com-

a Βαπτίζω to dip or to plunge under water, Mat. 3. 16. John 3. 22 23. Act. 8. 38.

b Βάπτισμα, it is taken from the Diers fat, and is a dying, or giving a fresh colour, from whence cometh baptism.

cometh baptiſm; and becauſe ſo many have treated againſt the baptizing of infants, I ſhall now treat of the baptizing of believers, and I ſhall lay down my propoſition, which is this.

That diſciples, or believers may, and ought to be baptized: Now a diſciple, ſignifies ſuch a one as is taught in the wayes of Chriſt: And a believer is ſuch a one as is perſwaded to imbrace the truth of Chriſt; now the propoſition cleers the truth of this point, for ſuch as are Chriſts diſciples will be taught of their maſter Chriſt; and thoſe that beleeve in Chriſt, will be perſwaded to walk in the way of Chriſt, and to this I ſhall adde reaſons.

1. It is Chriſts Commiſſion, go diſciple the Nations, and baptize them, *Mat.* 28. 19. And go preach the Goſpel to every creature, he that believeth and is baptized ſhall be ſaved, *Mar.* 16. 15, 16.

2. It is the Command of Chriſt, *Go make diſciples, and baptize them*, Mat. 28. 19. Teaching them to obey whatſoever Chriſt commanded them; *for he that doth not hear, and obey Chriſt, is not his diſciple*, Luke 12. 26. *And ye are my friends, if ye do whatſoever I have commanded you*, John 15. 14. *And he that loveth Chriſt will keep his commands*, which is his word, *Joh.* 14. 23.

Βαπτισμος, 1 Pet 3. 21. Βαπτω, Luke 16. 24. John 13. 26. Πιστευω, John 11. 21. Mark 18. 18. Joh. 3. 18. Rom. 10. 9, 10. Μαθητης, Mat. 11. 2. Acts 20 30. Μαθητευω, Acts 14. 21. Μαθητευσατε, teach, or diſciples, Mat. 28. 19. John 4. 1.

Chriſts commands ought to be obeyed.

If not, he is neither a diſciple, *Luke* 14. 26. nor a believer, *John* 14. 24.

Baptiſm is our teſtimony of Chriſt.

3. Baptiſm is a ſure teſtimony to us of Chriſts death; that as I go down into the water, ſo ſure Chriſt went down into the grave, and hath buried my ſins in his grave: and as I abide in the water, ſo it teſtifies Chriſts abiding the wrath of God for me, and hath freed me from wrath, by imbracing his grace: And as I riſe out of the water, ſo ſure Chriſt is riſen for me, and hath conquered the devil, and world, and ſin, and fleſh, and death, and all for me, and that I ſhall riſe with him to glory; and all this baptiſm teſtifies unto me; ſo that he that denies Chriſts teſtimony, denies Chriſt, and he that believes, and obeys his teſtimony, hath ſet to his ſeal that God is true, *John* 1. 33.

4. Becauſe baptiſm repreſents a new creature, for except a man be born again of the ſpirit and of water, he cannot enter into the Kingdom of God, *John* 3.

He that denyes a witneſſe of Chriſt, denies Chriſt.

5. Baptiſm is one of Chriſts witneſſes, for there are three that bear witneſſe in earth, the Spirit, and the Water, and the Blood, and theſe three are one, ſo that baptiſm is a witneſſe of Chriſt; *in the mouth of two or three witneſſes every word ſhall be eſtabliſhed*; and he that denies

denies a witneſſe of Chriſt, denies Chriſt.

6. Although the water be carnall, and the dipping or waſhing the body in water be but carnall, yet the command is ſpiritua ll, and the end of the command is ſpirituall, which is the ſpirit and life of the command, which is to hold forth a crucified Chriſt, a dying Chriſt, and a Chriſt riſen, and aſcended up into glory; and you ſhall ſee that Saint *Paul* lived in the life, and ſpirit of the command, for he deſired to know nothing but Chriſt, and him crucified, 1 *Cor.* 2. 2.

7. Where *John* the Baptiſts, and Chriſts diſciples preached the goſpel, they preached up baptiſm, and had a command ſo to do, and durſt not diſobey the command of God, and equivocate, as many can do in theſe daies, but followed God fully in their Miniſtery, for what God hath joyned together, no man ought to ſeperate; but preaching and baptiſm are joyned together, for *John* preached the baptiſm of a change, he taught them to believe in Jeſus: *Act.* 19. 3, 4. The which doctrine Chriſts Diſciples alſo taught, both before and after Chriſts aſcention, as before, *John* 3. 22. 26. *chap.* 4. 1, 2. and after *Acts* 2. 38. *chap.* 8. 12. 35. and this they were to do,

This is that which *John* and Chriſts diſciples practiſed in the ſcriptures.

baptism being a doctrine of the Gospel, *Heb.* 6. 2.

8. It is that also which *John* and Christs Disciples practised all a long in scripture, as I shall prove: First it was that which *John* practised: *Mat.* 3. 6. *Mark* 1. 4, 5. *Luke* 3. 7. 11. *John* 3. 23. And then it was that which the Apostles practised, as you may see, *Luke* 7. 29, 30. *John* 3. 22. *c.* 4. 1, 2. *Acts* 2. 41. *chap.* 8. 12. 38. and many other scriptures more might be brought.

Baptism a distinguishing badge, to know beleevers from unbeleevers

9. Baptism is a distinguishing badge, whereby we may know beleevers from unbeleevers: for such as are Christs Disciples, put on Christs profession: which is baptism, which is the ensign or badge of our profession; which Christ hath set up to the Nations. *Isa.* 11. 12. *chap.* 66. 19. which is gospel profession, which Christ himselfe put on, being the chief corner stone of our profession: So that all those that Christ will own to be his there, such as are under his ensigne or banner, and that march under his Coulers, & pass with him through that Jordan of turbulent censures, whereby it may appeare that you are called out of the world, and are of that little flock, that the world hates

As *Noah* was saved by obedience, in passing through the water, so must all that obey the gospel.

10 As *Noah* and his family were saved in

n the ark, which was a type of the Church f Chriſt; for the like figure whereunto, ven baptiſm doth now alſo ſave us; not he putting away the filth of the fleſh, but he anſwer of a good conſcience towards God, in obedience to his Commands: for I grant, that the dipping, or waſhing in the water, doth not ſave us, no more then the water ſaved *Noah*; for he was ſaved by obeying the commands of God; yet ſo, as through water; and ſo are we ſaved by obeying the commands of Chriſt, yet ſo as by paſſing through the water: Now I ſhall give you an inſtance; *Eliſha* ſent a Meſſenger unto *Naaman*, ſaying, go and waſh in *Jordan* ſeven times now, was it the water that ſaved him, or the obeying the command; neither are we ſaved by the water, but by obedience through waſhing.

11. Such as reject baptiſm, reject the counſel of God, For the baptiſm of *John* was the baptiſm of God; for God ſent him to baptize: *Iſa.* 40. 3. *Mal.* 3. 1. *John* 1. 33. and his way was a way of righteouſneſſe: I, which the publicans and harlots beleeved, and imbraced his doctrine of baptiſm: *Mat.* 3. 2. *chap.* 21. 32. though the proud *Scribes* and *Phariſes* did reject

Such as reject baptiſm, reject the Councell of God.

ject the Counsell of God, as they do now to their own destruction: *Luke* 7. 29. 30. yet *Johns* doctrine of baptism was right, for he taught them the baptism of change, that they should beleeve in Jesus *Acts* 19. Which doctrine was imbraced of Christ, being a doctrine of righteousnesse: For thus it became them to fulfill righteousnesse, which the Apostles practised before the commission, and the which baptism Christ commanded to be practised at his Ascention; the which commission they did obey, and where they taught the Gospel, they taught baptism, it being a doctrine of Christ, and a principle of the very foundation: *Heb.* 6. 1, 2,

By this meanes they come to be a Church. The Greek Ἐκκλησία from the Hebrew קָהָל in good part, to call out a holy convocation, or assemblie, 1 Cor. 14. 34.

12 Disciples or beleevers may, and ought to be baptized: for Gods people are to be a separated people, called out of the world, whereby we come to be a Church.

Now I shall first shew what a Church signifieth.

And then I shall prove that gathering of Churches, is the way of God.

The definition of a Church, with the clear discovery of the same.

1 Now a Church is a company of beleevers, called out of the world, into the profession of the Gospel; now I might prove

prove this by multitude of scriptures: I shall hint of one or two, in *Acts* 2. those that did receive, & gladly imbrace *Peters* doctrine, they did beleeve it, and they were called out in these words, Save your selves from this untoward generation; and then they entered into gospell profession, for they were baptized, and, 1 *Pet.* 2. Ye, as living stones are built up, a spirituall house: now beleevers are the stones of this Church or house, and then they are called out, who hath called you out of darknesse in *verse* 9. by hewing and making them fit for the building; and then they are built up, by being baptized, and so entering into the profession of the Gospel, they become Church or house: now the Greek word for church, is sometimes taken in evill part, as *Acts* 18. 32. 40: but when it is taken in good part, it signifieth to call out; and therefore Christ saith, I have called, or chosen you out of the world, and come out from amongst them, saith the Lord, 2 *Cor.* 6. 17. And so you see that a church or house, is a Company of beleevers, called out of the world, into the profession of the gospel: 1 *Tim.* 3. 15.

2. I shall prove, that gathering of churches

A House in Hebrew is בית height of building, and in Greek οἶκος signifies persons, men and women, Act. 2. 46. A people compacted, or built up, Heb. 3. 6. and so are called the houshold of faith, Οἰκεῖος.

He that denies the scripture, denies a God.

ches is the way of God; which I prove by all theſe ſcriptures, *Acts* 2. 41. 47. *c.* 5. 11. *c.* 8. 1. 3. *c.* 9. 31. *c.* 14. 23. *c.* 18. 5. *Rom.* 16. 1. 5. 1 *Cor.* 1. 2. *c.* 16. 19. And now I ſhall give you Reaſons or Arguments.

A ſcripture way, is Gods way.

1. Gathering of Churches is Gods way, becauſe it is a ſcripture way, as in all theſe ſcriptures before; and a ſcripture way is Gods way; *Paul* ſaith to *Timothy*, *Thou haſt known the holy Scriptures from thy youth, which are able to make thee wiſe unto ſalvation*, 2 Tim. 3. 15. And all ſcripture is given by the inſpiration of God, and is profitable for Doctrine, for reproof, for correction, for inſtruction in righteouſneſſe, that the man of God may be made perfect unto every good work, *ver.* 16, 17.

It was that which Chriſt and his apoſtles practiſed.

2. It was that which the Apoſtles, and the people of Chriſt practiſed in thoſe times, to ſhew us how to walk in theſe times, and to walk according to that infallible word of truth which they have ſet forth to the world, 1 *Cor.* 3. 11, 12.

3. Thoſe things that are written, are written for our learning, that through the ſcriptures we might have hope, *Rom.* 15. 4. for they are our enſamples, whoſe holy

holy wayes and walkings we ought to imitate, in obedience to the truth of Chriſt, as they did.

4. It is the way which Chriſt himſelf honoureth, in writing ſeverally to every Church in all the Epiſtles, whereby he honoureth the Churches with the goſpel of truth in every Epiſtle, and that knowledge and acquaintance with the Churches in his goſpel, doth manifeſt his probation of them, by his writing ſeverally to every Church, as in all the ſcripture. *Rev.* 2. 17.

5. And ſo they are accounted brethren, for he that heareth Chriſts word, and keepeth it is a ſiſter and brother, for, he is not aſhamed to call them brethren, *Heb.* 2. 11, 12. foraſmuch as they obey the word of Chriſt, as Chriſt obeyed his fathers word; in obeying a holy command, they are accounted holy brethren, *Heb.* 3. 1.

6. And thereby they come to be accounted Saints, by entring into a goſpel profeſſion, which is a holy and pure way, without ſpot or blemiſh; ſo that thoſe that walk in a goſpel-way, are called Saints, being ſanctified by faith in Chriſt, *Acts* 26. 18. For there is but two ſorts in

All theſe priviledges are worth marking.

in all the world, either beleevers, or unbeleevers; and in plain terms, we are either ſaints, or devils, either we walk in a way of holineſſe, or unholineſſe; now ſuch as obey Chriſts Goſpel, and walk in his way, are called by himſelf, his Saints, and his ſanctified ones, through faith in him, *Col.* 1. 2. And thoſe that are Rebels, and diſobey Chriſt, what are they but the devils imps, and therefore the Saints, or Church, are ſubject unto Chriſt their head, even as Chriſt obeyed his father, and was ſubject to him for his Churches ſake, who gave himſelfe for it, that he might ſanctifie, and cleanſe it with the waſhing of water, through the word, *Epheſians* 5. 25, 26.

Gods people ought to be a ſeparated people from all the world.

7 Gathering of churches is the way of God, becauſe Gods people have alwaies been a ſeparated people, in reſpect of worſhip, from the beginning, & therefore *Cain* could not indure his brother *Abel*, becauſe he worſhiped God in a true way, and the other in a falſe way, *Heb.* 11. 4. And *Seth*, and *Enoch*, and *Abraham*, *Iſaak*, and *Jacob*, were ſeparated from the world in reſpect of worſhip; and it will be granted, that the people of *Iſrael* were a ſeparated people, from all the

the people of the earth, in reſpect of worſhip, *Deut.* 6. 14. *chap.* 12. 29, 30. that in obeying his commands they might be an holy people to himſelf: *Deut.* 28. 9. 10. the which *Iſrael* were a type of the people of God under the goſpel; which ſhould be a ſeparated people in reſpect of worſhip from all the people in the world: *Micha* 4. and therefore ſaith Chriſt, *If ye were of the world, the world would love his own, but becauſe you are not of the world, therefore the world hates you; for I have choſen you out of this world, in reſpect of worſhip:* John 15. 18, 19.

An undeniable, that Gods people ought to be a ſeparated people.

And therefore we are commanded not to be unequally yoked together with unbeleevers; for what fellowſhip hath a righteous worſhip, or way, with an unrighteous, and what communion hath light with darkneſſe? or the way or worſhip of Chriſt, with the Devils way? or he that beleeveth with an infidell? and therefore come out from amongſt them, and be ye ſeparated, ſaith the Lord, 1 *Cor.* 6. 14, 15, 16, 17. 18. *For his people are a choſen generation, an holy and peculiar people.* 1 Pet. 2. 9. *And therefore Chriſts ſheep hear his voice, and a ſtranger they will not hear:* John 10. *nor follow, for they know not the*

the voice of strangers: verses 3, 4, 5. *And the people of the world hear the Ministery and worship of the world, but the people of God hear the Ministers of God, and the worship of God: and therefore Gods people are not to hear those that bring not the Doctr in of Christ, neither to bid them God speed; for he that biddeth them God speed, is partaker of all their sins.* 1 John 4, 5, 6. 2 John 2. 10, 11. *And therefore come out of her my people, and be not partakers in their sins, least ye receive of their punishments.* Rev. 18. 4. And thus have I proved, that gathering of Churches is the way of God.

None ought to be baptized but such as are disciples,

13. And lastly Disciples, or beleevers may, and ought to be baptized; because by this means they come to be partakers of the supper, which none ought to do till they are baptized; whereby they come to have communion with Christ, *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?* 1 Cor. 10. 16. *And we are commanded to do this in remembrance of Christ,* Luk. 22. 19. *For so oft as we eat of this bread, and drink of this cup, we testifie, and shew forth the Lords death, till he come to judgement.* 1 Cor. 11. 26. And

Nor none ought to partake of the supper, but baptized persons.

so

so we live upon the spirit and life of the command, which holds forth Christ crucified for us, and his blood shed for us, and our communion with him in his promises, and his coming to glorifie us at the last day; and thus far, that disciples or beleevers ought to be baptized; and now for Objections.

Object. But those words, *Go preach and Baptize*, is meant of the baptism of the spirit, & not of water, Oh subtilty of the devil!

Christ never gave a commission to make all Nations infallible.

I Answer. Whether is the baptism of water of God, or of the Devil? is it not of God? If of God, then it is the spirits baptism: Again, If you mean that infallible gift of the holy Ghost, Christ never promised to make all Nations infallible, he gave no such commission for to give the gift of the holy Ghost, to wit, to work miracles, and to speak with new tongues, and to give an infallible spirit, and to baptize with the holy Ghost and with fire, this was the office of Christ, he, and not they shall baptize with the holy Ghost; this is proper to Christ, and not to them; for I, saith Christ, will send the comforter to you, and it shall teach you all things, *Joh.* 16. 12, 13. And it is given to you to know the times, and the

mysteries, but unto them it is not give
whereby you may see that doctrine w
not to be preached to the world, that w
not to be given to the world; a
yet further, if the Apostles had
power to baptize all Nations w
the holy Ghost, and were commanded
to do; then why are not all Nations infa
lible, and work miracles, and speak wit
new tongues, and know the mysteries
the Kingdom? And now you may s
how false this dream of theirs is: For
will further appear, that to preach a
baptize is a doctrine, and not an infallib
gift, for then they need not have preac
ed, but have given them the holy Gho
which would have taught them, & ha
saved them a labour for preachin
now to preach and baptize, is
doctrine which they did both preach an
practise, according to Christ's command
Go preach and baptize; for where the
preached the Gospel, they preached b
ptism, and did practise the baptizing
believers, which they would not witho
a command.

The gospel is to be preached to every one, which could not be, if it lasted but till that age.

Object. But this was but to contin
till that age; but prove it now. I Answe
This will appear to be false, for the G
sp

ſpel is to be preached in every age, even to the conſummation of the world; for Chriſts commands in the Goſpel are perpetuall, and remain till his coming again, for the laſt word of God to us is by his Son, *Heb.* 1.2. whoſe commands are to be kept without ſpot untill his appearing, 1. *Tim.* 6. 13, 14. who ſhall judge the quick and the dead at his appearing, 2 *Tim.* 4. 1. For we muſt contend for the faith once delivered to the Saints, *Jude* 3. And this doctrine that *Peter* preached, *Amend and be baptized*, endureth for ever, 1 *Pet.* 1. 25. And this is the word which by the Goſpel is preached unto you, *For the Lord hath eſtabliſhed his word for ever*, *Pſal.* 119. 152. If an Angel from heaven preach any other doctrine, let him be accurſed, *Gal.* 1. 8, 9. For this is a ſure word of prophecie, 2 *Pet.* 1. 19. For the Goſpel muſt be preached to every creature, *Mark* 16. 15. And heaven and earth paſſeth, but his word ſhall not paſſe away; for Chriſt and his word are one, and whoſoever ſhall ſeek to change the Laws of Chriſt, he is Antichriſt, who exalteth himſelf above the word of God, *Dan.* 7. 25. 2 *Theſ.* 2. 4. And curſed is he that adds to, or takes

For the Goſpel is to be preached to the whole creation. κηρυξατε τὸ εὐαγγελιον πασῃ τῃ κτισει.

from this word, God shall take away his part out of the book of life, *Revel.* 22. 18,19.

Object. But when Christ is come to a person, he needs not then live under Ordinances.

I Answer, Christ had the spirit, and yet was baptized; and have not disciples, or beleevers the spirit of Christ before they are baptized? And those that received the holy Ghost, *Act.* 10.45. had not they the spirit of Christ before they were baptized, and yet were baptized? for no man can confesse that Jesus is the Christ, but by the spirit, 1 *Cor.* 12.3. Again, faith is the gift of the spirit, 1 *Cor.* 12. 9. Whereby it doth appear, that those that were disciples, or beleevers, had the spirit of Christ before they were baptized.

Objection. But the baptisme of water was but a carnall washing, and altogether without the spirit.

I Answer, That the dipping, or washing in water is but carnall, for this is but the least part of baptisme, for it is clear, that *John* taught the baptisme of a change, *Mat.* 3. *Mark* 1. 4. Now will you say it is carnall to be changed? and then it was the baptisme of faith, for he taught them to

beleeve

beleeve in Christ, *Acts* 19. 3, 4. And wil you say it is a carnal thing to beleeve in Christ? Did not God send him to baptize? Then how could his baptism be without the spirit, for *Apollos* had the spirit of God in a great measure, and yet knew but *Johns* baptism, *Acts* 18. 24.

Object. But the Apostle saith, we henceforth know no man after the flesh, no not Christ, if he should come: now from this place they gather, that ordinances are carnall; but I have proved, that no Command of Christ in the gospel is carnall; and it is to be observed, that that which they cal ordinances, is in the Greek, commands, or institutions. Now doth the spirit of Christ teach us to disobey his commands? And that no command of Christ is fleshly, I shall prove, for flesh is never taken for worship in all the scripture, for the flesh and spirit are contrary; for the flesh warreth against the spirit, *Gal.* 5. 17. for fleshly descent much hinders from Christ, which the Jews much boasted of, saying, we have *Abraham* to our father, and we are *Abrahams* children: which *John* reproves them for, saying, *Say not within your selves, we have Abraham to our father, but bring forth fruits to a change; and Christ tels them, they were*

Ἐντολὰς, Mat. 28. Ephes. 6. 2 it signifies affirmative precepts, Rom. 7. 12.

of their father the Devill, for all their fleshly descent. John 8. 37. 39. 44. And the Apostle *Paul* makes the truth of this clear, where he tels the *Philippians*, that they were the circumcision which worshipped God in the spirit, and rejoyced in Christ Jesus, and put no confidence in the flesh, *Philippians* 3. 3. and then he shews you, he might know himself after the flesh, and put confidence therein, as much as any man; circumcised the eighth day, of the stock of *Israel*, of the chief of the tribe of *Benjamin*, an *Hebrew* of the *Hebrews*, and as touching the law, a Pharisee, and so shews, that he might have known himself after the flesh, but he desired not to know a fleshly Christ, but a crucified Christ; for he did not seek to know Christ after a fleshly descent, but to know him after the spirit. 1 *Cor.* 2. 1. But again suppose the Apostle should speake of worship here in this place, yet he speakes not of any worship commanded in the new Testament to be carnall, or fleshly, which are administrations of the spirit, and of righteousnesse. 2 *Cor.* 3. 9, 10. which is to continue. *verse* 11. but of the Jewish worship which in some respects were fleshly, and carnal, as I have shewed at large in the *Chap.* of election, as of their glorying in

The Apostle had much ado with them to bring them off the Jewish Rites.

in their fleſhly deſcent, & legall workings, and juſtifications by their fleſhly works, and not by grace, which the Apoſtle doth reprove in many places, how they gloried in their fleſhly works, as you may ſee *Gal.*5. where the Apoſtle bids them every man to prove his own work, *verſe* 4. for *he that ſoweth to his fleſh, ſhall of the fleſh reap corruption:* ver: 8. and then he ſhews them their fleſhly walkings, and glorying in the fleſh, to be juſtified by the Law of works, to avoid perſecution for Chriſt, as many do in theſe dayes: *verſes* 12, 13. but the Apoſtle tels them, their glorying is not good, for neither circumciſion, nor uncircumciſion availeth any thing, but a new creature, *ver.* 15. and ſo takes them off from their old legall way, to walk in the new and living way; for baptiſm repreſents a new creature, and is a new and living way; and therefore tels them, though he had fleſhly righteouſneſs to boaſt of, yet he deſired to be found in Chriſt, not having his own righteouſneſs, which was of the Law, but the righteouſneſſe of God, by faith in Chriſt, *Phil.* 3. 9. and exhorts the *Coloſſians*, that as they had received Jeſus Chriſt, ſo they would walk in his truth; being rooted &

No ſalvation by fleſhly deſcent, but faith in Chriſt.

built in him, lest they should be spoiled through phylosophicall and vaine deceit and traditions of men, after the Jewish rudiments, which were worldly, and fleshly, and not after Christ in whom dwelt all fulnesse; and they were compleat in him, being buried with him in baptism, and so freed from Jewish obedience, blotting out the hand writing of ordinances, and took it out of the way, and therefore not to be judged for not observing Jewish Rites, which were but a shadow; & exhorts them, that no man beguile them of their reward in the Gospel, by any will-worship, neither in respect of Angels, or any Jewish worship whatsoever, but should hold fast the head Christ, who is the King of worship, and the head, and all that obey him are the body, being knit together through obedience to his gospel, and so receive nourishment from Christ, their head, with the increase of God; and tels, if they will obey Christ their head, and walk in his way and worship, that they must cast off all other worships whatsoever, whether Jewish rudiments, as they had many ordinances, as not to touch, and not to taste, and not to handle: concerning their offerings, and meats,

Christ hath blotted out all Jewish worship, and we are compleat in his worship.

Ἐντάλμα, Mat. 15.9. Mark. 7.7. Col. 2. 22.

meats, and drinks; as none to touch the ſhewbread, or eat it, but the prieſts, none to touch the Prieſt, or his garments, nor to eat of his meat, nor to touch a dead body, nor any unclean thing: So that he that is not blinde; may ſee that the Apoſtle doth intend the Jewiſh worſhip, and many commands & doctrines the Scribes and Phariſes ſet up of their own heads, which had a ſhew of wiſdome in wilworſhip, and ſhewes of humility, but neither brought true honor to the ſoule nor body, but rather deprived them of their comforts in the goſpel.

Object. But the Apoſtle exhorts us to leave theſe principles, and to go on to perfection, ſo that in the principles, there is no perfection. I anſwer, the Apoſtle doth exhort thoſe to leave theſe principles that never had them, as many ignorants do in theſe dayes: but thoſe that had received the doctrine of Chriſt are preſſed on to live in the Spirit, and life of the doctrine, and to bring forth fruit: now we are to conſider the perſons to whom we ſpake; to wit, to ſuch as had received the principles of the doctrine of Chriſt, they were taught a change from evill to good, faith in God, and when they

If we ſhould leave repentance, and faith, the doctrine of baptiſm, of the reſurrection, and eternall judgement, we grow to a wicked & helliſh and Atheiſtical opinion.

they beleeved in God, through faith in Chriſt, then they were taught the doctrine of baptiſms, and the laying on of hands, and the doctrine of the reſurrection, and of eternall judgement, and this was the foundation that was laid, and other foundation can no man lay: 1 *Cor.*3.11. and thus they were grounded in the principles, and this he cals their infancy, for he tels, they might have been able to have taught others, and had not learned their principles, and ſo were as babes, yet to learn, *Hebr.*5.12,13. and therefore he exhorts them not to reſt in the form and letter of the command, but in the ſpirit and life of the doctrine, and that they would be changed, without preaching again the doctrine, of a change, and live by faith, for the juſt ſhall live by faith, and ſo go on to perfection, to live in the life of the doctrin of baptiſms, which are diſtinct in the tearms; the baptiſm of water, and the baptiſm of afflictions, and the baptiſm of the holy Ghoſt, and now he exhorts them not to live in the bare knowledge of theſe, but in the life and practiſe thereof, in the baptiſm of water, which holds forth a dying Chriſt for ſin, that I ſhould die unto ſin; and then it holds forth a buried Chriſt,

He exhorts them to leave their words, and ſhew ſome deeds.

who

who hath buried our sins in his grave, and was crucified & shed his blood for us, that we should bury the old man; and that Christ rose from the dead for us, & hath conquered death and hell, and sin, and Satan, the world, and flesh, and all for us that we should rise to newness of life; and also the baptism of afflictions holds forth Christ suffering for us, that we might suffer for him; and the doctrine of eternall judgement holds forth thus much unto us, that those that obey Christ, and live in obedience to him, shall be eternally blessed, but those that do not, shall abide the wrath of God for ever: And so the Apostle exhorts them to leave their words, and shew some deeds of their profession: for he tels them, that ground that bringeth forth briars and thorns, is rejected, and is nigh unto burning; but that which bringeth forth fruit is nigh unto blessing.

If Christs commands or precepts were to baptize them with the holy Ghost, then why are not all Nations infallible, and speak with new tongues.

Obj. But those that did baptise in former time, they were such as were infallible, and were able to worke Miracles, but there is none such now. I answer, The truth of this found out would end many controversies; Now let us consider, *John* saith, *He that cometh after me, he shall baptize with the holy Ghost and with fire.* This *John* prophecied of, *Matth.* 3. 11. And this

this was promised by Christ, *Luke* 24. 49. *John* 14. 16. and performed first upon the Apostles, *Act.* 2. 1. 2ly, Upon the Samaritan, *Act.* 8. 3ly. Upon *Cornelius* and his household, as upon the Apostles at the first, *Act.* 10. 44. Now if any aske what this baptisme was? *Peter* tells them it was the fulfilling of *Joels* Prophesie, *Joel* 2. to confirme the Ministry of the Gospel at the beginning, *Heb.* 2. 3. Again, this Baptisme was not so common, no not in the Primitive Church, as *John* baptisme, and the baptisme of afflictions: for immediately to speak with tongues was peculiar to some then, 1. *Cor.* 12. 30. And is not now to be expected of any, but to shew repentance, or a change for sinne, and faith in Christ was required of every one comming for baptism with water to *John*, *Mat.* 3. 6. To *Peter*, *Act.* 2. 11. And to *Philip*, *Act.* 8. 12. and others: as also the baptisme of afflictions; All that will live godly in Christ Jesus must be baptized with, *Mark* 10. 39. two of these three is common to all the Saints, the third now not to be expected of any: and therefore if that were only Christs baptism spoken of, *Act.* 2. no man now can receive it, so that this proves

proves nothing, but that those may baptize who can worke no Miracles: Again, what Miracle did *John* do, and yet baptized and wrought no miracle, *Joh.* 10.41. and what miracle did *Peter* do; when he baptized three thousand? and many places more.

Though the Apostles be dead, yet they have left their Doctrine behinde them, so that nothing is dead but their persons.

Again, though the Apostles were infallible, yet that infallible word they set forth to us, and therefore it was requisite that they should have infallible spirits, to set forth to the world an infallible truth: So that though their persons be dead, yet those words of truth which they spake are alive: so that the people of God having the same word, have the same power to preach and baptize as they had: But now I shall prove, that they that have ability to preach, may baptize; and now I shall lay downe the foundation thereof, which is this, that the members and Churches of Christ are so made both by faith and baptism, and not by the one only; and this being true, it will follow, that neither the Church and members of *England*, are members and Church of Christ: because faith is neither required nor performed thereto, nor yet any profession of people, that separate,

ſeparate from *Rome* or *England*, as fr
no Church of Chriſt, retaining *Ro*
baptiſm, and building new Church
without baptiſm.

That the members and Churches
Chriſt are ſo made by faith and baptiſm
even by both, as *Rom.* 11. 20. Whe
the Apoſtle ſheweth, that the Church
Rome, the Gentiles, were grafted in
Chriſt their head of the body, by faith
and *Rom.* 6. 3. They were grafted in
Chriſt and his death by baptiſm, a
cording to Chriſts command, in h
Commiſſion, *Go*, Diſciple *all N*
tions, *and baptizing them in the na*
of the Father, *Matthew* 28. 19. An
then Chriſt promiſeth his preſence unt
two or three ſo gathered into his nam
Matt. 18. 20. So that to be gathered in
the name of Chriſt; by being made D
ſciples, and baptized, is to be made me
bers of his body, which is his Church,
his fleſh, and of his bone confirmed i
1 *Cor.* 12. 13. *We are all by one Spir*
baptized into one body. For except a m
be born of the water and of the Spirit,
cannot enter into the Kingdome of G
John 3. 5, And thus Chriſt made Diſci
ples, *John* 4. 1. For we muſt be the ſo

These things are worthy to be noted.

of God by faith, and put on Chriſt by baptiſm, *Galat.* 3. 26, 27. And this is our entrance into the holy place, *to draw neer with a true heart in aſſurance of faith, with our hearts ſprinkled from an evill Conſcience, and our bodies waſhed with pure water*, *Heb.* 10. 22. And ſo are made partakers of Chriſt, by having the beginnings. *Heb.* 3. 14. which beginnings are repentance, faith, and baptiſm, *Heb.* 6. 1. *For other foundation can no man lay*, 2 Cor. 3. 11.

The members and Churches of Chriſt are made up of faith & baptiſm.

And thus was the members and Church of *Jeruſalem* made, which was the firſt Church of Chriſt, *Act.* 1. 14. The 120. even by *Johns* Doctrine, which was faith and baptiſm into the name of Jeſus, *Act.* 19. 4. And thus were the three thouſand added, by gladly receiving the word, and being baptized, *Act.* 2. 41. And thus were the Churches of *Samaria* made, *Acts* 8. 12. The Church at *Philippi*, at *Corinth*, in *Galatia*, as *Acts* 16. *chap.* 18. 8. *Gal.* 3. 26, 27. *Coloſſe*, and many others; and as the Goſpel came to theſe churches, ſo it came into all the world, *Coloſ.* 1. 6. The manifeſtation of faith and baptiſm hath Chriſt joyned together, and what is mortall man that he ſhould ſeparate them? *Matt.* 19. 6. And this is the doore into

into his Kingdome, by which, *If any man enter, he shall go in and out, and finde pasture. And whosoever climbeth up some other way, is a thiefe and a robber*, Joh. 10. This is the *word of the Lord*, and it *endureth for ever*, 1 *Pet.* 1. 25. And it must be kept without spot untill his appearing, 1 *Tim.* 6. 1. And cursed are they that teach otherwise, *Gal.* 1. 8, 9.

Now the truth of this being cleared, it followeth, that the Church of *England* at this day, and for many yeares together, not being made by baptizing beleevers, but by fleshly washing of Infants, upon confession of Sureties for them: therefore they have not put on Christ by a Gospel profession, but are in Gods account as the worst Pagans, *Aegyptians*, Sodomites, Babylonians, Gentiles, a habitatation of devils, a Church of all uncleane Spirits, as Swearers, dunkards, whoorers; as robbers, shedders of blood, liars, proud and covetous spirits; in plaine tearmes, *A cage of every uncleane and hatefull bird*, Revel. 18. 2. as also all that separate from her do confesse.

From whence I argue.

If such as came from Gods owne people

ple the *Jews*, must enter into the Church by manifestation of repentance, faith, and baptisme, as well as the *Gentiles*, for there was but one entrance for them both, *Ephes.* 2. 18. then much more those that come from *Ægyptians*, Sodomites, Babylonians, yea, from a habitation of devills, must manifest repentance, belief, and be baptized, & so enter into Christs Church; but the former is true, as all the aforenamed Scriptures prove, therefore the latter much more must follow; for if any had had priviledge this way, Gods people the *Jews* should; that such it, and was the estate of *England*, when the Ministers of *England* went into *New-England* to gather Churches, is by them confest, and not they onely, but the *Calvinists*, Church of *England*, and others, apply all these things afore-named to *Rome*, yet being loath to cast her down to the ground, even all of them retain, and maintaine the Babylonish, Ægyptian, Sodomitish washing of this habitation of devils for the outward badge of their Christianity, wherein they take the chiefe corner stone of *Babylon* for foundation, contrary to the command of the Lord, *Jer.* 51. 26. and then they take

Rich and poore ought to submit to Christs way.

Not any earthly priviledge will help us to heaven.

another course in building of their spirituall Temple, then Gods people took in rebuilding of the materiall Temple, making all things according to the first patterne, *Ezra* 3. But these take counsell in their new buildings, how to adde to their pride and covetousnesse, and to establish fat livings to them, and not of the Lord, and therefore their counsell shall perish, and are in Gods word so farre from being true Churches, that they are Synagogues of Satan: but Christs sheep will heare his voyce, and follow him, who calleth them to go out of her: Go out of her my people, *Revel.* 18. 4. And hearken to the Angel flying through the midst of Heaven, having the everlasting Gospel, not another Gospel, for they that bring another Gospel are accursed, *Gal.* 1. 8. 9. The same Gospel of Jesus Christ which is to save all such as believe and are baptized, *Mark.* 16. 18. And thus Christs sheep follow his commands, and become a habitation of God by the Spirit and water, as *Ephes.* 2. 20. which Church Christ sanctifieth by the washing of water through the word, *Eph.* 5. 26.

Christs sheep will hear his voice.

And all this I have shewed to this end

to make plaine, that if the Miniſters of *New-England*, and others did walke in the paths of the Lord, as they follow the viſion of their owne hearts, they ſhould be conſtrained to practice that in the building of the Church of Chriſt, which they condemne in us, that is, that when they ſeparated from Old *England*, and were to combine themſelves together to be a Church, ſome one muſt baptize them, not being yet a Paſtor, or Elder; for there muſt be a flock before a ſhephard, as were all the Churches in the primitive time, and as in *New-England*, before they made them Shepheards, which they confeſſe.

And now I ſhall prove, that a ſervant of Chriſt, not being yet in the Office of Paſtor or Elder, may baptize, and that thus. That which is written aforetime in the Goſpel, to be taught, is written for our teaching, *Rom.* 15. 4. but it is written aforetime, that Diſciples of Chriſt, though yet no Paſtors, did baptize; and therefore we are taught being Diſciples of Chriſt, although no Paſtor, to baptize, when juſt occaſion is given; for the Diſciples of Chriſt being no Paſtors then, & yet baptized as *John* the Baptiſt, who was no Paſtor, & yet

The Scriptures are written for our teaching.

baptized such as received his Doctrine. Now if you say he was a Prophet, and more then a Prophet; well, yet know that the least in the Kingdome of God is greater then he; which being true, it will follow, that he that hath *Johns* doctrine, by the power whereof he converteth, and also is greater then *John*, he may baptize by *Johns* example, which is written for his instruction: but every Saint of God now having *Johns* doctrine, by the power of which hee converteth, is greater then *John*, and so may baptize by his example, which is written for his instruction. Secondly, the disciples of Christ, though no Pastors, did baptize, which is written for our instruction; and so did *Ananias*, a disciple, not a Pastor, baptize, *Acts.* 9. 11. And thirdly, Christ commandeth every disciple to the end of the world, *Matt.* 28. 19. to go teach, make disciples according to his ability, and such as are made disciples, to baptize them; and therefore, he that may make a disciple, hee may baptize by Christs Commission; for Christ hath coupled them together, and let no man separate them, for from the beginning it was so, till Antichrist forbade it.

Rom.

Rome, and *England* forbidding all that have not their Ordination from them, either to preach, to convert, or baptize: But ſome may object, that this command was given to the perſons of the Apoſtles only: I anſwer, this is falſe, as appeareth by the words; for the Commiſſion is given to ſuch, as whoſe perſons remain to the end of the world, *Mat*, 28.20. namely, the ſucceeders of the Apoſtles in their doctrine, from age to age, with whom Chriſt promiſeth to be, even to the end: for the Apoſtles have left their power and doctrine wholly behinde them, and nothing is dead but their perſons.

And therefore the doctrine of *Paul*, being now in the perſon of a beleever, the Commandment is written for his inſtruction, bidding him go preach the Goſpel to every creature, and to all Nations accordingly, as God enableth him, for he requireth not what we have not; and for baptiſm, this Commandment is now as powerfull in a beleever, as ever it was; but you may ſay, go preach and baptize, belongs now to Paſtors or Elders, who ſucceed the Apoſtles: I anſwer, this your blindneſſe will appear, for there is not the leaſt ſhew in all the Teſta-

Though the Apoſtles be dead, yet they have left their way and doctrine behinde them.

ment of Jesus Christ, that baptizing is peculiar onely to Pastors, which might satisfie any man of reason; neither can it be proved, that every ordinary Pastor did baptize; for it is plain, converting and baptizing is no part of the Pastors office, for his office is to feed, to watch, to oversee the flock of Christ, already the church; his charge is to take heed to the flock, and to feed the Church; *Act.* 20. 28. and to defend them in truth, against all gainsayers. *Tit.* 1. 3.

This is worth nothing.

Further then which, no charge is laid upon him, by vertue of his office; that he may preach, convert, and baptize, I deny not, as another disciple may, but not that it is required, or doth it by virtue of his office, no proof for that can be shewed, and therefore it remaineth firm, and stable, Every Disciple that hath ability, is authorized and commanded to preach, convert, and baptize as well, and as much, if not more then a Pastor, as Christ saith, they have *Moses* and the Prophets, *Luk.* 18. 29. So every beleever hath Christ and his Apostles, 1 *Cor.* 14. 1. to call all to come, *Rev.* 21. 17. and when they are come, to baptize them; here is the King, and the Lawgiver, the City *Jerusalem*, with her gates open, the new

Testa-

Testament, and the spirit of God, bidding all come freely, and all the faithfull made Kings and Priests unto God; 1 *Pet.* 2. 5. *Rev.* 1. 6. What should let that they may not baptize till they have Officers, or when their Officers are sick, die, are in prison, or the like, doth their power then cease to baptize any, and so to receive them into the Church? The primitive Churches never knew this, who were all gathered by faith and baptism, and who were without Pastors a great while, *Acts.* 14. 21. 23. for a young disciple may not be a Pastor, 1 *Tim.* 3. 6. and they increased and grew, and were without; for the Apostles left them for a season, who after their long travailing to other places, came to them again, and taught them the order of having Pastors, or Elders in every Church: and thus I have proved, that the disciples of Christ, that are able to preach and baptize, have the power of the Apostles, the same doctrine, and the same infallible word to walk by, as they had, so that nothing is dead but their persons; for they have left their power and doctrine wholly behinde them: And now I have shewed who ought to be baptized, and have answered such objections as I

All the churches gathered by faith & baptism.

finde to be of most waite against baptizing beleevers; now I shall speake a word or two, who ought not to be baptized; & because there are so many have shewed the lesse; and becaufe the greateft and ableft of them confeffe, that they have no command for baptizing Infants, but they have good confequence to prove it, which we shall try, for the scriptures teach, that the baptifm that faveth us, is not the sprinkling of Infants in a fleshly way, but the answer of a good conscience, 1 *Pet.* 3. 21. it is the baptifm of a change, for remission of fins, *Mark.* 1. 4. the sprinkling the heart from an evil conscience, & washing the body in pure water, whereby we come to God, *Heb.* 10. 22. it is the washing of the new birth, and renewing of the holy Ghoft, *Tit.* 3. 5. for we muft be borne of the spirit, ere we can enter into the Kingdome of God, *John.* 3. 5. for nothing availeth in Christ, but a new creature, 2 *Cor.* 5. *Gal.* 6. and this is confeft in their common book; saying, what is required of all Infants to be baptized? Repentance and faith, whereby you see they acknowledge the truth of this, though it be contrary to their practife: Now if they

No Infants ought to be baptifed.

cannot

cannot prove, and that by ſcripture, that Infants have their hearts ſprinkled from an evil conſcience, & ſo have a good conſcience, that they have repentance, and the waſhing of the new birth, which is to be borne again, even of the ſpirit, and that they have faith; all theſe, or any of theſe let them prove by ſcripture Infants have, or elſe their conſequence vaniſheth, and cometh to nothing; and ſo it is no Sacrament, by their own confeſſion: that blaſphemous invention of Pope *Ignatius* will not availe them, which is, that have or do performe them by their Godfathers, and God mothers, or by beleeving parents, for the which there is not the leaſt ſhew in the ſcriptures, for the juſt ſhall live by his own faith, *Rom.* 1. 17. and the righteouſneſſe of the righteous ſhall be upon him, and the wickedneſſe of the wicked ſhall be upon him, and the parents ſhal not anſwer for their children, nor the children for the parents, but every perſon for himſelfe, *Ezek.* 18. for *Job*, *Noah*, and *Daniel* ſhall deliver neither ſon nor daughter, but only themſelves by their righteouſneſſe. *Ezek.* 14. They ſay that Infants be regenerate, and therefore we ſhall prove what regeneration is, and

No ground for Infants baptiſm in all the ſcripture.

ſo

so of repentance, and faith, by the scriptures of God, and then it will plainly appear, that Infants have them not. First, regeneration is a turning from sin unto God. *Rom.* 6. 11. + *Thes.* 1. 9. and a putting off the old man, with a putting on the new man, *Col.* 3. 5, 8, 9. repentance is a changing of the mind, from evil to good, *Act.* 2. *Mat.* 3. and our adversaries say, that repentance is a forsaking of sin, and faith is a stedfast perswasion to imbrace the promises of Christ, made to them that are baptized, all this they grant; well, now then let them prove that Infants are regenerate, and born anew; that they have put off the old man, and put on the new; and that they repent, or be changed from evill to good, that they have faith or belief, and are perswaded to imbrace the Gospel of Christ, and obey his commands, and do confesse, and professe this faith in Christ, and how this faith was wrought in them; *For faith comes by hearing, and hearing by the word of God,* Rom. 10. For, *without faith it is impossible to please God:* and *whatsoever is not of faith, is sin.* Now when did they hear, or were taught the word? When did they learne, and understand what was

taught?

taught? or were made disciples by teaching, or beleevers, to be perswaded to receive the doctrine of the Gospel. Now, oh you Divines! prove these things if you can, that Infants have any of these, to uphold your fat revenues; For this your tenent of sprinkling, and crossing Infants, is a great prop for to hold your great livings, and therefore prove that Infants are turned from sinne to God in righteousnesse, that they see, and know sin by the Law, that they confesse sin, and sorrow for it, and promise, and indevour to forsake it, that they have a stedfast faith, or belief in the promises of Christ; for if you prove not these things, you say nothing, and we may truly conclude, that Infants are neither regenerate, neither have they repentance, nor faith, and so by no consequence may, or ought to be baptized.

CHAP. X.

Of the Ministry, which true, and which false.

A way to know the Ministers of the Gospel.

NOw concerning the Ministers of the Gospel, these things we shall speak of.

of. First, of their inward call. Secondly, of their outward call. Thirdly, a parallel between the false Ministers of the Old, and New Testament, Fourthly, a parallel between the primitive time and ours. Fifthly, why we ought not to heare false Ministers.

Those that Christ sends, are gifted for that work.

And now for the first of these, he that is called from Christ to preach, is gifted for that worke; for it is Christs worke to give the gift to preach, and not mans worke, as some dreame; for it is not in the power of man, or an University, to give men the gift of preaching, it is the gift of the holy Ghost, and cannot be bought with money, but is given without money, and without price; And now that it is a gift, I shall prove, and that by Scripture, *Mat.* 10. 1. 8. *Mark.* 6. 7. *Rom.* 12. 6. And this gift is the grace of Christ, as in the Greek, *Rom.* 5. 15, 16. There is three words, *Karisma*, *doorea*, and *doræma*; The first signifieth grace, the other two translated, the gift, do thus differ. The first sheweth the grace and favour from whence the benefit proceedeth. The second is the Collation of the benefit. The third betokeneth the benefit it selfe, which is conferred. So that you see this

As if a Prince shold give a great treasure to redeem one out of captivity, this favour of the Prince is χαρισμα.

this gift of preaching is of the free grace of Christ, and this gift is to be improved, 1 *Cor.* 12. 7. And this he gives to whom he will, *ver.* 11. So that this gift is not got by Art, but by Grace; and he that hath received this gift, he is able to preach in season, or out of season, at all times, 2 *Tim.* 4. 2. And then when Christ hath given ability to preach, then they have a desire to preach, and have a command from Christ so to do, biding such a one go preach, and baptize, *Mat.* 28. 19. For this talent is given to such a one to profit withall; and therefore, he that hath received the gift, is to preach the word of God. 1 *Pet.* 4. 10. 11. And he that hath not received the gift, cannot preach; For how can he preach except Christ send him, *Rom.* 10. that is till he give him ability.

The grace, the free giving of it is δωρεὰ. the donation. The others injoying of it, and receiving of this liberty is, δωρημα, the benefit or gift.

Now the next thing to be knowne, is how we shall know when a man is gifted, for there is Characters to know him.

Marks to know a true Minister of Christ.

1. By his doctrine, he that God hath sent, speaks Gods words, *John* 1. According to Christs commission, go, preach the Gospel to every creature; He holds forth glad tydings, a dying Christ to all, and then he preaches, in the same way

which

which Christ commanded his disciples to preach, according to that infallible word of truth which he gave unto them, which they have set out to all the world, which is the Gospel of truth, which is to be preached in all Ages; he preaches the same Gospel that they did in the Scripture; he addes not to, nor takes not from the world, but preaches according to the minde and will of Christ in his word.

2. And his practise is according to the doctrine of the Gospel, to make disciples, and baptize them, which was the practise of the disciples of Christ, according to their doctrine, which is to continue to the end, and to be practised in every Age.

3. He holds nothing, but what he hath precept and ensample for in the Scripture, and doth all things according to the patterne.

4. He holds forth Christ as King, Priest, and Prophet; for he obeyes the commands of Christ, his King, and is under his government, and rather seeks to obey God then man; and seekes to throw down mans lawes, and to set up the Lawes of Christs; and then he holds forth Christ to be a perfect high Priest,

who

who offered up himselfe as whole man, who gave himself a ransome for all men, who is a propitiation for the whole world, and hath purchased salvation for all, and especially for them that imbrace his grace; and holds forth Christ as his only Prophet, to be guided by his teaching, as he hath taught us the Gospel of truth, wherein he hath revealed to us his minde, and his will, in what way we ought to walk, as he hath taught us in his word, which is a sure word of Prophesie, and he that will not heare the words of this Prophet, shall be cut off, *Acts* 3. 23, 24.

5. He is such a one as seeks to set up Christ, and not himselfe, and to do his Masters work, and seeks to please Christ, and not men, and does his Masters message to the full, and approves himselfe to every mans conscience, in the sight of God, that the Gospel may be to all, either a favour of life, or death, 2 *Cor.* 4.

6. He is fitted for the worke at all times, both to preach in season, and out of season, being gifted from Christ so to do, and preaches his owne workes, and not other mens; nor doth he boast himselfe in another mans line, to preach

our

out of Fathers, and Authors and the like, to live upon the sinews of other men, but lives by his own faith, and not upon the faith of others; And builds not his faith upon men, but upon the Gospel of Christ, which is the object thereof.

7. He preaches Christ freely, not for filthy lucre, or pride, or covetousnesse, or the like: but freely, and of a ready minde, for he hath freely received, and therefore he must freely give.

8. He is not ashamed of the Gospel of Christ, nor to come to the light, that his deeds may be manifest, and dare boldly stand up to uphold the truth, and fears the face of no man, nor matters not for all the frowns of this wicked world.

9. The weapons of his warfare are not carnall, but spirituall, whereby he may, by the power of the holy Scriptures throw down every way, and worship which exalts it self above the spirituall way of the Gospel.

10. And then he is such a one that will denie himself, and take up his crosse, and follow Christ, to deny himself in the pleasures and profits of this life; as wife and children, father and mother, house and land, and look upon them as no-

thing

thing to Chriſt; and then he can ſuffer for Chriſt, and take up the reproaches, and wicked revilings of the world, he can ſuffer priſon and death for a Chriſt.

Now the next thing we are to ſpeak of, is concerning an outward call; now it is to be noted, that there muſt be a flock before there is a ſhepherd; for in the primitive time they were gathered into Churches before they had Paſtors or Elders; and being gathered into Churches, they had Paſtors or Elders in every Church by the Apoſtles direction, who were men of infallible ſpirits, to ſet forth a doctrine and way to the world, which they were to follow in after ages; for the Apoſtles were not infallible in reſpect of their perſons, but in reſpect of their doctrine, and though their perſons be dead, yet they have left their way behind them for a rule to us. Of an outward call.

And in chuſing their Officers, it is plain, that the Churches in the Primitive time had a power to appoint or chuſe their Officers, as you may ſee *Acts* 1. & the 23. 26. which was the firſt Church under the Goſpel, and a patern for the reſt of the Churches, which they followed, as you may ſee *Acts.* 6. 3. *chap.* 14. 23. *chap.* 15. 22, 25. 1 *Cor.* 16. 3. Of the Churches power.

And ſo every Church had their Paſtor or Elder, or Biſhop; for though they differ in the terms, yet their office is all one, as doth appear in Scripture, *Tit.* 1. 5, 6, 7, 8. Where the Apoſtle ſheweth what an Elder or a Biſhop ought to be, which is all one with a Paſtor, whoſe Office is to overſee, or take the charge of the flock, and to feed them, which is their Office ſo to do, 1 *Pet.* 5, 1, 2. where he exhorts them to feed the flock of Chriſt, not for filthy lucre, but of a ready mind, not being Lords over their conſciences, as ſome in theſe dayes dream, for Chriſt is the onely Lord, and King of conſcience.

And then the next thing is, what manner of perſons they ought to be, for he that deſires the Office of an Elder or Biſhop, deſires a good work; now a Biſhop muſt be unreprovable, the husband of one wife, a watcher, and temperate, of modeſt behaviour, not given to wine, no ſtriker, not given to filthy lucre, but gentle, no fighter, not covetous, one that can rule well his own houſe, and his children, he muſt not be a young ſchollar in the wayes of Chriſt, 1 *Tim.* 3. 1, 2, 3, 4, 5.

And then he ought to be wiſe and holy, holding faſt the faithfull word, according to

ποιμὴν Paſtor or ſhepheard, and therefore Chriſt is ὁ ποιμὴν ὁ καλὸς Iohn 10. 11, 12. Πρεσβύτερος, 1 Pet 5. 1. Ἐπισκοπος of ἐπισκοπέω, or of Ἐπισκέπτομαι. VVhat manner of men Paſtors ought to be.

to the doctrine which is the wholeſome doctrine of the Goſpel, being able to convince the gainſayers, *Tit.* 1. 5, 6, 7, 8, 9.

And as for the maintainance of a Goſpel miniſter, he ought to Preach the Goſpel freely, and of a ready mind, for as he hath freely received, ſo he doth freely give; and then it is the peoples duty to give freely, and to give with a willing heart, and not grudgingly; for he that ſoweth ſparingly ſhall reap ſparingly; being bountifull according to his ability, and to make him a partaker with them in all his good things, and all this is according to the Goſpel, as you may ſee 1 *Cor.* 9. 7. 14. *Gal.* 6. 6. *Phil.* 4. 15, 16. 1 *Theſ.* 5. 13. 1 *Tim.* 5. 17.

An agreement between the falſe Miniſters of the old and new Teſtament.

And now we come to the third thing, to ſhew the agreement between the falſe Miniſters of the old and new Teſtament, whereby I ſhall give you Characters to know them, for under the Law, there were ſuch Miniſters which offered ſtrange fire unto the Lord, which he had not commanded them: *Levit.* 10. 1, 2. even ſo under the Goſpel, there is ſuch that offer up ſtrange worſhips, which Chriſt never commanded them; in the time of the Law there were vvitches, Southſayers, which did

deceive and delude them, 1 *Sam.* 28. 8, 9. even ſuch there are under the Goſpel; under the Law there was a *Balaam*, who put a ſtumbling block before *Iſrael*, to make them ſin and loved the wages of unrighteouſneſs, *Numb.* 31. 16. & ſuch *Balaams* there are under the Goſpel; and under the Law there were falſe dreamers, and ſo there are under the Goſpel. *Deut.* 13. 1, 2, 3, 5. And further, under the Law were ſuch as kicked againſt the offering, and ſacrifice which the Lord commanded, and robbed the Lord, to make themſelves fat, 1 *Sam.* 2. 29. and ſo under the Goſpel, there are ſuch as rob Chriſt of his worſhip, to make themſelves fat; under the Law, ſometimes the falſe Prophets deceived the true Prophets, becauſe they broke the Command of the Lord, and did not keep his word, 1 *Kings* 13. 11. 18. 21. and ſuch falſe Prophets are under the Goſpel; under the Law were four hundred and fifty falſe Prophets to one true, 1 *Kings* 18. 22. even ſo there are under the Goſpel; and under the Law the falſe Prophets were moſt in favour with the King and the Nobles, 1 *Kings* 18. 20. 2 *Chron.* 18. 5, 7. *Jer.* 37. 14, 15. And ſo they are under the Goſpel; under the Law the falſe Prophets were

This is worth noting.

were in favour, when the true Prophets were perſecuted, and put in Priſon, 1 *Kings* 19. 1, 2. 1 *Chron.* 18. 26. *chap.* 24. 20, 21. *Ier.* 27. 14, 15. and ſo they are under the Goſpel; and then the falſe Prophets under the Law, ſought to do, and did perſecute the true Prophets, 2 *Chron.* 18. 23. *chap.* 24. 21. *Ier.* 26. 7, 8. Under the Law the Prophets and the Prieſts erred, through wine, and ſtrong drink, and ſo they failed in viſion, and ſtumbled in judgement, *Iſa.* 28. 7. And ſo they have done under the Goſpel. Under the Law they were ſuch as were blind watchmen, that had no knowledge, dumb dogs, that could not bark, ſleepers, and greedy dogs, that could never have enough, looking after their own wayes for their own advantage and for their own purpoſe, *Iſa.* 56. 10, 11. and too many ſuch are under the Goſpel in theſe dayes: under the Law, the Prieſts ſaid not, Where is the Lord, and they that miniſtred the Law knew him not, and the Paſtors alſo offended againſt him, and the Prophets propheſied in *Baal*, and went after things that did not profit, *Ier.* 2. 8. and ſuch are under the Goſpel; and then they were ſuch as ſaid they were wiſe, and

had the Law of the Lord, and yet they were aſhamed of the light, and rejected the word of the Lord, and had no wiſdom in them, and from the leaſt to the greateſt of them, they were given up to covetouſneſſe, and both Prophet and Prieſt dealt falſly, as *Ier.* 8. 8, 9, 10. even ſuch there are under the Goſpel; again, under the Law the Paſtors were become Beaſts, and had not ſought the Lord, and had no knowledge, and therefore their flocks were ſcattered, *Ier.* 10. 21. and this is as true under the Goſpel; under the Law their Prophets cauſed them to ſtumble in their wayes, from the auncient wayes, to walk in the paths, and way that is not trodden, *Ier.* 18. 15. and ſo they do under the Goſpel; under the Law the Paſtors ſcattered the flock, and did not feed them, and therefore the Lord would ſet up other ſhepherds over them, that ſhall feed them, *Jer.* 23. 1, 2, 3, 4. and ſo he doth under the Goſpel; and then both the Prophet and the Prieſt did wickedly, and their wickedneſſe was found in his houſe, and therefore their way ſhould be unto them ſlippery, in darkneſſe, and they ſhould fall therein, and a Plague ſhould be brought upon them, for they were fooliſh,

Mark how like the one are to the other.

fooliſh, and propheſied in *Baal*, and cauſed *Iſrael* to erre, and committed adultery, and walked in lies, and ſtrengthened the hands of the wicked, and ſought to make his people to forget his name, and therefore the Lord would deſtroy them, *verſes* 10, 11, 12, 13, 14, 15. and ſo they have done under the Goſpel, and therefore the Lord will cut them off; under the Law the Prophets have looked out vain and fooliſh things, and did not diſcover their iniquity, to turn away their captivity, but looked out for them falſe Propheſies, and cauſes of Baniſhment, *Lam.* 2. 14. and thus they have done under the Goſpel; for the wickedneſſe of the Prophets and Prieſts under the Law, that ſhed the bloud of the juſt, they were polluted with bloud, and wandered like blind men, and the anger of the Lord ſcattered them, *Lam.* 4. 13, 14, 16. and this hath been done under the Goſpel; and then under the Law a horrible and filthy thing was committed in the Land, the Prophets propheſie lies, and the Prieſts Preach for hire, and the people loved to have it ſo, *Jer.* 5. 30, 31. and thus they do under the Goſpel; again, under the Law the Prophets were like foxes in the

As bad under the Goſpel as under the Law.

waſte places, *Ezek.* 13. 4. and ſo they are under the Goſpel; and then they did not ſtand in the gap, neither ſought to make up the hedge for the houſe of *Iſrael* in the day of battel, neither have they under the Goſpel; they have alſo ſeen vanity and lying divination, ſaying, the Lord ſaith it, when the Lord hath not ſent them, making the people to believe in their lies, when the Lord ſpake not to them, and thus they did under the Law, *verſes* 5, 6, 7, 8. and they do the like under the Goſpel, and therefore the Lord tells them that his hand ſhall be upon thoſe that ſee vanity, and divine lies, and they ſhall not be in the Aſſembly of his people, neither ſhall they be written in the writing of the Houſe of *Iſrael*, nor enter into the Land of promiſe, *verſe* 9. neither ſhall they under the Goſpel; and then they deceived his people, and ſaid Peace, Peace, when there was no Peace, and they builded up a wall, and daubed it with untempered morter; thus they did under the Law, and thus they are a daubing out. a way and worſhip under the Goſpel with untempered morter of ſelf-invention, and therefore the Lord tells them that it ſhall fall, for he would

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ſend a great ſhower upon it, and hail-ſtones that ſhould cauſe it to fall, and it ſhould be broken, and ſo he will do under the Goſpel, even every form of worſhip, and the daubing thereof, which is againſt his Goſpel; for the Lord tells the falſe Prophets under the Law, That he would deſtroy the wall, with the daubing thereof, to the ground, and diſcover the foundation thereof, and deſtroy both the wall and the daubers thereof, *verſes* 13, 14, 15. and ſo he will do under the Goſpel againſt every wall, or form of worſhip which men ſet up againſt the word of Chriſt in his Goſpel, and alſo the daubing or power whereby men are injoyned by men to obey their way or worſhip, contrary to truth; Chriſt will deſtroy both that worſhip and the daubers thereof; under the Law there was a conſpiracy of her Prophets like roaring Lions, devouring ſouls, taking their riches and precious things, and made many widdows in the middeſt thereof, *Ezek.* 22. 25. and thus they have done under the Goſpel; and then her Prieſts had broken his Law, and defiled his holy things, and put no difference between the holy and profane,

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verſe 26. neither have they under the Goſpel; under the Law the Lord threatens the ſhepherds, becauſe they looked more after the Fleece then the Flock, how they might fare brave, and go brave, both for back and belly, and fed not the ſheep, and dealt cruelly with them, and ſcattered them, and fed themſelves, and not the ſheep, and therefore the Lord would deſtroy the fat, and the ſtrong, and feed them with judgement, *Ezek.* 34. 1, 2, 3, 4, 16. and thus they have done under the Goſpel; under the Law the people periſhed for want of knowledge, and the Prieſts refuſed to know the Lord, and therefore the Lord refuſed them, *Hoſ.* 4. 6. and ſo it is under the Goſpel; under the Law the falſe Prophets could not indure that the true Prophets ſhould come to the King, or to the Nobles, to ſpeak Gods word, leſt their wickedneſſe ſhould be found out, *Amos* 7. 10, 11, 12, 13. neither can they under the Goſpel; again, under the Law the falſe Prophets deceived the people, and bit them with their teeth, and cried, Peace, but if a man put not into their mouths, they prepare war againſt him, *Mic.* 3. 5. and is not this

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ſo under the Goſpel in theſe our dayes? and therefore the Lord tells theſe Prophets under the Law, that the Sun ſhould go down over them, and they ſhould be aſhamed, and confounded, and cover their lips, having no anſwer from God, *verſes* 6, 7. and thus he hath done, and will do under the Goſpel; and then both Prieſts taught for hire, and Prophets Propheſied for money, and yet they lean unto the Lord, and ſay, is not the Lord among us? and thus it is under the Goſpel; under the Law the Lord cut off the beauty and pride of Prieſt and Prophet, for their ſoul abhorred him, and loathed his word, and his ſoul abhorred them, *Zech.* 10. 8. and ſo he will do under the Goſpel; laſtly, under the Law the Prieſts deſpiſed his name, and ſet it at nought, and polluted the worſhip of God by their own inventions, *Mal.* i. 6, 7, 8. even ſo it is under the Goſpel, for the Prieſts lips ſhould preſerve knowledge, and they ſhould ſeek the Law at his mouth; but the Lord tells them they were gone out of the way, and had cauſed many to fall by the Law, and therefore the Lord tells them, he made them to be deſpiſed, and vile before

fore all the people, *Mal.* 2. 7, 8, 9. and thus the Lord hath done under the Goſpel: And thus you ſee how like the one are to the other, and wherein they are a paralell, and have given you Characters whereby you may know them.

A paralell between the Primitive time and ours.

And now we come to the fourth thing, which is a paralell between the Primitive time and our times, for no ſooner Chriſt and his truth began to appear, but the high Prieſts, and Scribes, and Phariſees began to perſecute, and to ſhed innocent bloud, to ſtop, if it were poſſible, the paſſage of the Goſpel, *Mat.* 2. 3, 4, 16. even ſo it is in our times; in thoſe times Chriſt exhorts them to beware of falſe Prophets, which come with ſhews of godlineſſe, but inwardly they were ravening Wolves, ſeeking after their prey, *Mat.* 7. 15, 16, 17. and ſuch we have in theſe dayes, who ſeek more after the Fleece then the Flock: in the Primitive time the Scribes and Phariſees tranſgreſſed the commands of God, and rejected his way, to ſet up their own, and taught the doctrines of men, and not of God, *Mat.* 15. 3. 4. *Mark.* 7. 7, 8, 9. And ſo it is in our times; and then the falſe Miniſtry of thoſe times laid heavie burdens

burdens and grievous to be born on mens ſhoulders, and freed themſelves, *Mat.* 23. 4. And ſo they do in theſe dayes; and then they were proud, and ſought to be honoured of men, and proud in their apparell, and covetous to uphold their pride, *verſe* 5, 6, 7. And ſo they are now; And they were ſuch in thoſe times, that ſhut up the Kingdome of Heaven both from themſelves and others, *verſe* 13. And ſuch are in our times; In the Apoſtles time the falſe Miniſters queſtioned the true, what power they had to preach, *Acts* 4. 7. And ſo they do now; and then the falſe Miniſters perſecuted the true, *Acts* 5. 40. And ſo they do now; and then they forbade them to Preach any more in the name of Chriſt, *Acts* 4. 17, 18. And ſo they do in our dayes: and then they were ſhedders of bloud, *Acts* 7. 52. and ſo there are now; In that age there were falſe teachers, which taught contrary to the Goſpel, *Acts* 15. 1, 2. And ſo there are in this Age; The Apoſtle *Paul* tells us, that grievous Woolves ſhould enter in among the people of God, not ſparing the flock, yea, and that from amongſt themſelves,

ſelves, ſpeaking perverſe things, to draw away Diſciples after them, *Acts* 20.29,30. And ſuch Wolves there are in theſe dayes, who ſeek to tear and rend the Churches of Chriſt in pieces, and to draw Diſciples from the truth; and then in the Apoſtles time, the falſe Miniſters accuſed them, that they were peſtilent fellowes, and movers of ſedition, and maintainers of Sects, and the like, *Acts* 23. 5. And thus they ſay now; and then in the Apoſtles time, there were ſuch as made merchandiſe of the word of God, 2 *Cor.* 2. 17. And ſuch there are in our times, ſuch merchandizing Miniſters, that can ſell the word of God for two or three hundred pound by the year: In thoſe dayes there were falſe Apoſtles, that were in appearance as Angels of light, and no wonder ſaith the Apoſtle, for the devil can put on the ſhape of an Angel of light to deceive, and therefore it is no great thing, if his Miniſters do the like, but ſaith he, mark their end, 2 *Cor.* 11. 13, 14, 15. And ſuch are in theſe dayes, who boaſt much of the ſpirit, as if they were elevated up to heaven, and ſate with Chriſt already in the throne, and are lifted up a-

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bove all obedience,; but ſaith the Apoſtle, no marvel though the devil lift them up ſo high, that their fall may be the greater; In the Primitive time, ſome that did profeſſe the truth, did fall off again, and ſuch as were chief, 2 *Tim.* 1. 15. And ſo it is in our times; There were alſo in the Apoſtles age, Miniſters that did profeſſe the way and faith of Chriſt, in obedience to the commands of Chriſt, and yet fell off from obedience, to diſobedience, and erred from the truth, 2 *Tim.* 2. 17, 18. And ſuch there are in our dayes: for the Apoſtle prophecies, that falſe Miniſters ſhould come, ſuch as ſhould boaſt of great things, as though they were grown to high attainments; but he ſhews us, that they had but a form of godlineſſe, 2 *Tim.* 3. 1. to 17. And ſuch are theſe dayes that we are in, wherein we may ſee the Scripture fulfilled in a ſort of teachers, who would make us believe ſtrange doctrine, and are highly puffed up in their own conceits, as if Chriſt had revealed another way, or Goſpel to them, and ſlight the holy Scriptures, and caſt off all obedience therein, and are ſeeking beyond the Scripture, to ſeek out a new way of their

their own minting; for the Apostle tells us, they are proud, and so they are, boasting themselves in their great words, that all wayes are carnall but their own, and they are onely spiritual and no way spiritual but theirs, though they cannot prove their way by Scripture, for indeed they like it not, but under a colour, like the Devil, for his own ends, for they count the Scripture way but a carnall way, and is not this a fine proud Angel to deceive? for they are too high for a Scripture way, thats but low and carnall: Now are not these Traytors to the Scripture, heady and high minded, having a form or shew of godlinesse, but deny the power? and these are they which creep into houses, or Churches of the Saints, and lead captive, and draw away Disciples after them; as women are drawn away with love, and led about with divers lusts, and never come to acknowledge the truth, and these are rightly compared to *Jannes* and *Jambres*, resisting the truth, men of corrupt minds, and are reprobate concerning the faith in their obedience to Christ, for their madnesse shall be evident to all men, as theirs also was; And most certain it is,

is, that the Scripture is fulfilled in our dayes, in those that deny the word, and therefore the Apostle sheweth in the close of this Chapter, the excellency of the Scripture, that it is able to make us wise to salvation, and to every good work, to make the man of God perfect, 2 *Tim.* 3. And therefore the Apostle exhorts us, not to be carried about with divers and strange Doctrines, *Heb.* 13.9.

And then you have the Apostle *Peter* telling you, that false Prophets should come, which should secretly bring in damnable heresies, *denying the Lord that bought them, and bring upon themselves condemnation*, 2 *Pet.* 2. 1. And such are in our days, who denied that Christ dyed for all, and so deny Christ to themselves; And many there are in these days, who follow their own pernicious ways, by whom the way of truth should be evil spoken of, as it is in these dayes; for he shews us what they are, even such as have Words to deceive, and delude with fained shews, and an evil covering to draw a people off from obedience to disobedience, to make marchandize of them, that they might be sold to strong delusi-

ons, to believe a lie, that all those might be damned who obey not the truth, but obey unrighteousness, 2 *Thes.* 2. And therefore he tells us, if God spared not the Angels that sinned, nor the old world, nor *Sodom* & *Gomorah*, neither will he spare any in these days that walk in disobedience, but will lay them open to the world, and will judge them according to their disobedience, and chiefly those that walk in their own fleshly way and are bold, and stand up in their high conceits, and dare speak against the way and Government of Christ, and seek to dishonour the dignity of his way; and so he shews that they are worse then the Devils, for they durst not denie the truth & word of Christ; but these, as natural brutes, made to be taken in their own ways, speaking evil of the word and way of Christ, and are given up to strong delusions, to obey unrighteousness, and shall receive the like wages, taking their pleasure in the day of grace, turning the grace of God into wantonness, spots they are, and blots, and delighting themselves in their deceivings, in their feastings and jollities; and then they have

A sort of false teachers, worse then the Devil, that deny the Scriptures, and the word of God.

have adulterous hearts against the truth and Scripture, that are given up to hardneſs of heart, and cannot ceaſe to ſin, beguiling unſtable ſoules that are not grounded in the Scripture, and coveting the deſtruction of poor Creatures; but their work is a curſed work, forſaking the Scripture way, which is a right way, and go aſtray like *Balaam*, who thought to be bleſſed in a wicked way, and did not obey the voyce of the Lord; but the Lord met with him for his iniquity, for he ſtumbled and fell through diſobedience; and therefore the Apoſtle *Peter* tells us, that ſuch are wells without water, ſhews, and no ſubſtance, words, but no deeds, being carried like Clouds with every wind and blaſt of their ſtrange Doctrine, and are given up to a black myſtery of darkneſs, and not deſiring to ſee the light for ever, and yet they are ſuch who boaſt of great things, as if none were in the light but they, and all ways are carnal, and their way is ſpiritual, ſwelling out, as if ſome great revelation were diſcovered to them, and brag much of the ſpirit, leading them on in a new way, which Chriſt never ſpake of in his

word, & are not these your words, oh ye Seekers, so called? I would you sought aright, and not beyond the Scriptures; and now are these Scriptures fulfilled in our days, in this sort of teachers, though with a sad heart I speak it, boasting themselves beyond all Scripture, calling it carnal; nay, and speak also against Christ, and set him at light, and are not ashamed to say that there is none saved by the bloud of Christ, and that it is of no value at all, and that they look upon the Scriptures as nothing: And are not these swelling words of vanity, and most develish Doctrine, to beguile with wantonness through the lusts of their fleshly walkings, them that were clean escaped from those that are wrapped or cloathed with errour, by preaching up a libertine Doctrine to the People? that they need not hear preaching, nor read the Scriptures, nor live in obedience thereunto, and are themselves the Servants of disobedience; in the gulf of bondage, even these, who sometime were escaped from the filthiness of the world, through the acknowledging of Christ and his way, and were sometime

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of the truth, while they did imbrace the ſpirit of truth; but when they imbraced the ſpirit of error, it carried their perſons from the truth, and ſo they are not of us; for no lie is of the truth, 1 *John* 2. 21. And it had been better for them not to have acknowledged the way of righteouſneſs, then after they have acknowledged it, to turn from the holy Commandment given unto them; but it is come unto them according to the true Proverb, They are returned from obedience to diſobedience, to their old vomit, to wallow in the mire of diſobedience. And theſe men were propheſied of of old, which ſhould creep in amongſt the Saints and people of God; diſobedient or ungodly men, turning the grace of God into wantonneſs, even denying the death, and purchaſe, and precious bloud of Chriſt; and thoſe are the filthy dreamers in theſe days, who denie the Kingly Government, and Commands of Chriſt, and ſpeak evil of the dignity of Chriſt in the Scripture, which is a ſinne of the higheſt nature, whereby they corrupt themſelves in their errors: Woe be to them, for they have followed

the way of *Cain*, to deſtroy ſouls through diſobedience, in the deceit of *Balaam*, and periſh in the gain-ſaying the truth with *Corah*, being given up to looſneſs and vain pleaſures, and have ſhews, but no ſubſtance, and carried about with every wind, or dream of a new light, though it be corrupt darkneſs, and without fruit, and twice dead in diſobedience, being plucked up by the root, & ſo have no ground to ſtand upon, and then they are raging waves of the Sea, that are ſoon here, & ſoon there, and are reſtleſs, foaming out their own new lights, or ſtorms, and then they are wandring ſtarres, that have always new motions of new lights, and are given up to groſs blindneſs or darkneſs, if they go on: And of theſe *Enoch* prophecied, that the Lord would come with his Saints, to give judgement againſt the diſobedience and cruel ſpeeches of thoſe that ſpeak againſt him, whoſe mouthes ſpeak proud things, even to change the Laws of Chriſt; and is not this the Antichriſt, the man of ſin, that ſeeks to change the Laws of Chriſt, theſe murmurers againſt the way of Chriſt?

Christ? And doth not the Scripture tell us of these men, that there should come mockers of the Scripture, and the way of Christ, that should live, and walk after their own disobedient or ungodly lights or lusts? And are not these the persons that separate from the Churches, and communion and fellowship of the Saints and people of Christ? And are not these they that separate themselves from the Commands of Christ, and communion with us? Carnal, or natural, and earthly, having not the spirit of obedience, but the spirit of disobedience, let wise men judge.

VVhy we ought not to heare false Ministers.

And now we come to the fifth thing, why we ought not to hear false Ministers & we shall lay down grounds & reasons, why first Christs sheep wil hear his voice, and a stranger they wil not hear, for they know not the voice of strangers: & such are strangers as preach strange Doctrine, which they have not ground, nor warrant for in the word of God, and therefore, *To the Law and to the Testimony, if they speak not according to* that, *it is because they have no light in them*, Isa. 8. 20.

1. Because they bring not the Doctrine of Christ, nor preach according to his word, to preach the Gospel to all, and to hold forth Christ freely to all men according to his Command, *Mat.* 28. *Mark* 16.

2. Because they do not preach the Principles, or the beginnings of the Doctrine of Christ, as he and his Disciples taught; which principles, are repentance, faith, and baptism; for they taught them to repent, or be changed, and faith in Christ; and then they taught them the Doctrine of Baptism, and the Resurrection of the dead, and eternal judgement, *Heb.* 6. 17. And thus Christ and his Disciples as you may see in all the Scriptures taught, and so they laid the foundation, *and other foundation can no man lay*, 1 Corinthians 3.

3. Their practice is not according to Christs Disciples, for they made Disciples, and baptized them: And did obey the Commands of Christ, go and preach, and baptize; but these have another then Christ

Chriſt left; for they firſt baptize, and then preach, and baptize thoſe that are neither Diſciples, nor believers, and ſo preach and practiſe contrary to Chriſts Command; and ſuch as do ſo, we ought not to hear.

4. They are ſuch as are not gifted to preach, but preach out of Fathers and Authours, and the like, and build their faith upon other men; and are led by the ſinews of other men, and preach by writing, and by art; but in a formal way, and preach not their experiences of Chriſt, and ſo preach they know not what, and ſo ſpeak evil of the things they know not, *Jude* 10. and therefore we ought not to hear them:

5. Chriſt bids us beware of falſe Prophets, that come with ſhews of godlineſs, but inwardly they are ravening Wolves, *Mat.* 7.15. and ſuch are they that preach for hire, that will not preach to a people, except they know what wages they muſt have, and how much by the year, and care not for the but for the fleece, and ſo he flieth from place to place, becauſe he is an hireling, from leſſer wages to greater,

greater, and careth not for the sheep, *John* 10. 12. 13.

6. They are strangers from the way of Christ, and set up a way and worship of their own, for the which they have no ground in the Gospel, but Christs sheep follow him; for they know his voice in the Scripture, but they know not the voice of a stranger, that brings a strange way or Doctrine; but they flee from him, and will not hear him, *John.* 10. 4. 5.

7. They are such as are persecutors, and seek to be Lords over mens Consciences, and to their power seek to threaten and imprison those that will not fall down and worship their Image, and submit unto their Idol-worship, whereby they might keep men in subjection, to admire their persons, they having framed such a kind of worship, to advance themselves to the top of honour, and to have the preheminence, and to be Lords and Kings over all men, which all men may see, by their seeking to persecute those that do

not

not adhere to them, and therefore have a ſpirit of perſecution, and are Antichriſtian, and ſo we ought not to hear them.

8. The People of the world hear the Miniſters and worſhip of the world, but the People of God hear the Miniſters and Worſhip of God, and *hereby know we the ſpirit of truth and the ſpirit of errour*, 1 *John* 4. 5, 6.

9. They are ſuch as are *Antichriſtian*, and have not renounced their Calling from the Biſhop, and are of a falſe Church, and are Members thereof, for they have not caſt off their Antichriſtian ſprinkling, but keep and uphold the ſame; and ſo the *Pope* is the head of their Church, being the Authour of their Baptiſm, and ſo are all of one Church, and entered in by one and the ſame way, by their Infant-baptiſm, and ſo are in a falſe way, and therefore we ought not to hear them.

10. We are commanded, that thoſe that bring not the Doctrine of Chriſt, we

we ought not to hear them, nor bid them God ſpeed; neither to hear them, nor to conſent nor allow of their way, and not to receive them into our houſes, to have any fellowſhip with him, for he that doth ſo, *is partaker of his evil deeds*, 2 *John* 10. 11.

An

AN Occasional Word TO THE READER.

Dear Friends,

COming *accidentally to* London, *and having daily experience of the several actings of the Sonnes of men, and my first Book coming out again to the Presse, I was willing to add something of my experience; for I see the Lord hath a great Work in hand, for now is the time that he will shake all Nations, that the*

the desire of all Nations might come, that he might fill his house with glory, Hag. 2. *And amongst other Nations, the Lord is shaking this Nation, and hath been for these many years: for little did this Nation think of such a shaking, and turning things upside down; even such a Commotion as was little thought of: but it is the Lords work, and it is marvelous in our eyes. And his great works are never to be forgotten; for it is he that setteth up and pulleth down*, Jerem. 18. *Oh how hath he shaken Kingly Power and Monarchy! because indeed Kingly Power was but a Type of the great King; and his Power and Monarchy, was but a Type of the great Monarchy of Christ, all the Kingdoms of the earth being the Lords and his Christs. And thou Lordly Power, how art thou shaken, and thy glory laid in the dust, because thou gloriest more in thy fleshly power then in Jesus Christ. And hath not the Parliament been shaken also? for how many have been shaken off in these times? what a purgation hath there bin? and what a shaking in their thoughts for this tottering Nation, and for the preservation of it? how are they shaken still in their thoughts by Sea and by*

Land

Land, though I may truly say, there was never the like Parliament in England, for glorious actings towards the Lord: and I cannot but admire the work of God in them, whose imployment is so great. And what shall I say of episcopal power, and the glory of it, hath not the Lord shaken thee because thou wast more of flesh then spirit? and of Presbitery I may say, thou art principalities and powers, and spiritual wickednesses in high places; for thou hast been exalted up to Heaven in thy spiritual glorying; but thou shalt be brought down to Hell in thy spiritual losse, because thou hast more aimed to set up thy own worship for spiritual then the worship of Christ; and therefore the Lord will shake thee off thy spiritual whoredoms.

Now good Lord, what a shaking hath there been in this Nation? for thou hast shaken the King and the Princes, the Lords and the Nobles; thou hast shaken Parliament and the Armies, thou hast shaken our Judges and Counsellors, with the Lawyers; thou hast shaken the Gentry with the Commonalty; yea, he hath shaken our Cities and Towns, with our Castles, and our strong holds; for this is the time of the

Lords

Lords shaking to take us off our own bottoms, and to center us upon himself. And for Worship, what a shaking hath there bin? for how hath the Lord shaken the worships of men? He hath shaken the Episcopal way, and he hath shaken the Presbyterian way; he hath also shaken other Churches. And yet further, he hath shaken the Independent way, and the way of the Anabaptist, with the seeking way. And thus the Lord hath bin a shaking the ways and Worships of men, that so that which cannot be shaken may stand, Heb. 12.

And now (Oh England!) why dost thou complain? thou saist thy burthen is grievous who can bear it? but were thy punishments as grievous as thy sins, thou wouldst be brought into a sad condition. Thy complaints are great, but thy sins are greater; whereby the Lords goodness doth appear towards thee; for should he shake out thy drosse, thy silver were but little. Thou hast a gracious God that shakes thee more in mercy then in wrath: and yet thou complainest against the instrument, and never lookest to the main cause, the Lord thy shaker, who is shaking thee to take thee off thy sinfully glorying.

Oh

Oh Mother City of London! *thy cries are great, thou complaineſt that thou art impoveriſhed, and that thou haſt loſt thy former glory, that once thou waſt in: and thou thinkeſt that thy loſſe is incurable, and thou art indeed in a deep conſumption; for thy diſeaſe is a Gangrene of pride, which will eat up thy fleſhly glory, and will lay thy honour in the duſt. For now is the Lord a ſhaking thee for thy pride, and thy apiſh faſhions: for thou haſt ſtrangely transformed thy ſelf into all ſtrange ſhapes. And what rare inventions haſt thou found out, to faſhion thy ſelf according to this World? ſo that thou art more liker the world then a Saint. Would not the Saints of former times have bluſhed, and have been greatly aſhamed to have ſeen thy baſe pride, which ſtinks in the Noſtrils of God, as the froggs of Egypt? now the Lord is ſhaking thee for this; for in thee is found the pride of the Nation, and in thee is found all manner of deceitful covetouſneſs, and the art of cheating; for thou haſt learned the complement of deceit, whereby thou lieſt in waite to deceive, and haſt caſt off plain dealing; for thou ſpeakeſt fair, but deceit is in thy heart, and then thou glorieſt in thy deceit, and liveſt upon the ruine of another. Thou haſt forgot*

that golden Rule, To do to others as thou wouldst be done to thy self; and the Lord will shake thee for this.

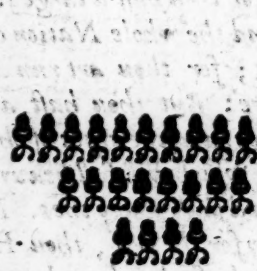
And in thee is found that Wicked sin of drunkenness; for thou hast those that are able to sit at the wine and strong drink; for thou hast varieties of drinks, and varieties of Drunkards: thou hast the strong Drunkard, that is able to bear strong drink, and woe be to them that are able to sit to drink of strong drink; for thou hast the greater score. Thou hast also mad musical Drunkards: and I may say of such as Solomon *of laughter, thou art mad, and of joy what is this that thou dost? and then thou hast the dead and dumb Drunkard; and be sure the Lord will shake thee for this. And yet further in this is found adultery, fornication and whoredoms: for how art thou defiled in every corner with thy Whoredoms: thou art full of secret Harlots; who knowes thy wickedness but the highest? thou hast aggravated thy sin in this nature, which will be terrible in thy shaking: for in thee is the sin of* Sodom, *which is pride and fulness of bread, with abundance of idleness; and be sure thy shaking will be the greater, when the Lord comes to judge thee for this.*

And lastly, in thee is found wickedness amongst

mong st thy Grandees. what fleshly self-seeking? what perverting of justice and judgement? what pride and arroganey? what partiality? What bribing and dawbing, and seeking of great things to themselves, when they should seek the Lord and the good of his people? What feeing and bribing of Clarks, to make a bad matter good, and a good matter bad? now I wish thy wound be not incurable for this, When the Lord shall shake thee; for thou hast a large score before the Lord, and the whole Nation cries out of thee for debt; for thou art run deep on the Nations score: But thou hast a God that sees thy actings, and the cryes of the people against thee, which will fall heavy upon thee when the Lord shall shake thee. Now what canst thou say for thy self, thou Harlot and bloody City? hast thou been humbled before thy God for all thy abominations? art thou not still as proud and as covetous as ever? and what deceit still lodges in thy breast? what hypocrisie? what want of love? What envy and hatred? for thy wants cannot be numbred. The Lord give thee to see thy evil, that thou mayst repent thee of thy deeds, to prevent the judgements of that mighty God, who

sees and searches into all thy actions, which is the prayer of thy poor despised Servant,

Richard Stookes.



CHAP.

CHAP. XI.

Of Love.

OUr Saviour Christ saith, because iniquity doth abound, the love of many shall wax cold. Now there is a fleshly love and a spiritual love: and I shall wave that fleshly and carnal love, and shall treat of the love of Christ, which is so much wanting amongst us; for he that loveth is of God, and he that loveth not is not of God; for God is love, and he that hath least love, hath most hatred, and is further off the Lord of love. Now there is two things that I shall treat of: Gods love and the Creatures love; for if God so loved us, how ought we to love one another? and first I shall speak a word or two of the love of the Father towards mankind, and of his infinite love shewed to him both in the first *Adam* and in the second *Adam*; for he was mindful of us when we were not, and out of nothing he made us something, and set us in the first *Adam*, to be generated out of his loines, as the branches out of the tree; to

sprouts and to spring out in their season, and gave him all earthly glory for us to injoy in him, even the whole creation in its pure glory and excellency, wherein he had all earthly pleasure and delight, while he continued in that estate, without any grief or sorrow; and should have continued for ever in that glorious estate, had he not sinned; and we also in him should have been generated out of his loines, to have injoyed the same paradise, and the glory therein with him, had he stood in that estate. And in all this doth the love of the Father appear, to be great in their first Creation: and when the first *Adam* did lose that glory that we should have injoyed as well as himself, which came to perish through the transgression, with a total losse of that estate or condition, and being capable of no other glory until the promise was made to him of the glory to come, which he was ignorant of, till that glorious light appeared in the promise, not knowing how to restore either himself or his posterity out of that condition and then the Fathers love appears towards us in the first *Adam*, that although we lose our earthly glory in the first man,

yet he would not forsake us nor leave us comfortless in that estate; but gives us a promise of a better Kingdom, and a better inheritance: and although we lost our earthly glory in the first *Adam*, yet our heavenly glory should be sure in the second *Adam* Christ. Oh the love of the Father! in the first *Adam* he gave us an earthly being, and in the second *Adam* he gives us a spiritual being: In the first a perishing being, in the second a lasting being; in the first but earthly glory, in the second heavenly glory: the first man lost our earthly glory, but the second man Christ will never lose our heavenly glory: the first man had only earthly power, but the man Christ hath power both in heaven and earth; for the first *Adam* had earthly happiness for us which he lost, but the second *Adam* Christ hath heavenly happiness for us, which he will not lose. And thus the Father so loved the lost world that he sent his only begotten Sonne, that whosoever believed or doth believe in him should not perish, but have everlasting life, God commendeth his great love towards us, that when we were sinners Christ died for us, being rich in mer-

cy for his great love, *Ephes.* 2. 4. Now if God so loved us, how ought we to love one another? And yet we shall give you a further discovery of his love; for he loved us so, as to give us a being, he called us into this world, and he nourished us from the wombe, and brought us up from the brest: he gave us meat and drink and Cloathing, he gave us health and strength, life and liberty: he gave us our seeing and our hearing, with our speech, and the continuance of creature-comforts to supply our wants; with delivering us from many dangers, and his daily mercies with his mighty favours to the admiration of his poor Creatures, doth manifest his common love. But he hath a more special love in Christ for us to give us a heavenly being, and to call us to a heavenly Kingdom, to provide spiritual meat and drink for our souls, and to feed upon the eternal food whereby we might be happy and blessed in him, and to injoy that glory that the highest Majesty did injoy before all created blessings; that we might know him as he is, and see him face to face, to enter into his glory, for to injoy himself to be one with Christ and those glorious An-

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gels in the heaven of glory, for to be ever with the Lord, and this is the Fathers love which is unsearchable; and this love he held forth to sinners, to the wicked and ungodly to hold forth this love. Now if he so loved us how ought we to love one another, and to learn of him who causeth the sun to shine upon the just and the unjust? And if there be any thing (o man) that will perswade thy heart unto love, it is the Fathers love towards thee that will make thee love thy fellow-Creature; for look how much thou art perswaded of the love of God towards thee, so much wil thy love appear towards his Creature. Had we as much love as we have knowledge, and as much practice as knowledge, sure we should be loving Creatures. Love is that which is wanting both in City and Countrey, which makes us appear so like our Father, and that we are yet to learn the chief principle, which is love, without the which all is nothing: and therefore I shall speak a word or two of the duty of man in this respect.

And first, there is a precept for love, *Thou shalt love thy Neighbour as thy self*, *Rom.* 13. and this Commandement give

I write you that you love one another, *John* 13. and this is the Command of God that you love one another, 1 *John* 3. and he that doth not love, he breaks a chief Command, and is most unlike to his maker, and is under wrath, and knoweth not God aright, for God is love.

2. We ought to love in sincerity, love not in word but indeed and in truth. And let love be without hypocrisie, *Rom.* 12. and love unfainedly. It is not word-love only, but deed-love, for there is many that have learnt tongue-love, but they want heart-love; which shews the baseness of that heart from whence it comes. And there is too many sick of that Disease, both in City and Countrey, which is a love that God hates.

3. Whom we ought to love, and that is our enemies, for I say unto you, love your enemies, and do good to them that hate you, and pray for them that despitefully use you. Render not evil for evil, but overcome evil with love. And most certain it is, that this is rare to be found, for most Professors love their friends, and hate their enemies; but this love is legal and heathenish, and the love of hypocrites.

4. When

4. When we ought to love; and that is at all times: when there is an object of pitie before our eyes. For the Apostle saith, he that hath this Worlds goods, and seeth his Brother want, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? For with the mercifull he will shew mercy: But he that sheweth no mercy, shall find as little as he sheweth: which will be a sad condition to many that are called Christians, who pretend a great deal of love; But shew but little. To their shame be it spoken. When the Lord shall say unto them, I was hungry, and you gave me no meat; naked, and ye cloathed me not; sick and in the prison of poverty, and you did not visite me; what will these fine Christians say then? will their fine words excuse them, when their deeds are wanting?

5. How far our love must extend; that is to all: to do good unto all, and especially to the houshold of Faith. And blessed is he that considereth the poor, the Lord shall remember him in the hed of sicknesse, and will make all his bed in his sicknesse, *Psal.* 41. 1. And cast thy bread

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upon the waters; which are poor people, and after many dayes thou shalt find it. And to do good and to distribute forget not; for with such sacrifices God is well pleased. And charge those that are Rich in this world, that they be not high-minded, that they be Rith in good works. And thus we have a Scripture-pattern for love, which many called Christians come short of, who are Rich in words, but poor in deeds, as by their actions doth plainly appear: whose love extends nor further then self and flesh; as to go brave, and to fare brave; back-love, and belly-love, even self-love is the love of most.

6. Our love is to be without partiality; to love the poor as well as the rich, without respect of persons. So saith the Apostle, Beloved, have not the Faith of our Lord Jesus Christ with respect of Persons: for if one come into your assembly with a gold Ring, and in Rich apparel, you say, sit thou there in the highest place: and another come in with poor apparel, you say, stand thou here at my foot-stool, *Jam.* 2.12. Now judge in your selves, is not this partial love? now is this Saint-like? Nay, is it not self-like and flesh-like?

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for how are poor men despised because they are poor, and rich men are loved because they are rich: And sure this love is not of Christ, but of flesh. For know you not that God hath chosen the poor of the world, rich in faith? and Christ saith, if thou keepest a feast, invite those that are not able to invite thee again, and thou shalt have thy reward: but if thou feastest those that are able to feast thee again, then thou hast thy reward. And how true is this amongst many called Christians? do they not feast those that are able to feast them again? but for their poor Brother or Sister, they may starve. Now how dwelleth the love of Christ in these persons?

7. Our love ought to be more secret then open; and not as the Scribes and Pharisees, who sounded a Trumpet that the world might take notice of their love; for Christ saith, such have their reward in this world: but let thy love appear in secret, and he that sees in secret shall reward thee openly. But how full of Pharisaical love are we? for no sooner we shew our love to others, but we are ready to sound a Trumpet before us, that thereby

thereby all men may take notice of our love, or rather of our folly; when Christ saith, let not your left hand know what your right hand doth, that is, consult not with flesh in an act of love, but do it as unto God, from whom you look for a reward.

3. We are to love for Christs sake. For he that loves the least of his Members, doth shew love unto him: and he that gives the least gift in the name of Christ, he shall not lose his reward, doing it faithfully as to the Lord. But we are too apt to shew our love for friends sake, or for acquaintance sake, or for the worlds sake, which is but a carnal love, and not the love of Christ.

9. We are to continue in our love. For there have many flowed with love for a short time, which have come to nothing; but he that continueth to the end shall be saved. And by continuance in well doing shall we be happy; for many waters cannot quench love, nor great floods cannot drown it. If a man would give all the substance of his house for love, it would utterly be contemned. So excellent is the

the love of Christ, where it is centered in a soule.

10. We have divers examples in the love of the Saints, as *Abrahum* and *Lot*. Shall brethren fall out, consider the precious words of *Joseph* to his Brethren: See that you fall not out by the way. And it is said, that the love of *David* and *Jonathan*, passed the love of women, which was a rare example, to teach us love in these Gospel-times. And the Psalmist saith, Oh how precious a thing it is for Brethren to live together in unity: it is like to the Oyl that ran down *Aarons* Garments. So sweetly doth love perfume our actions, both before God and men. And the Apostle esteemed all as drosse and dung for the love of Christ, *Phil.* 3. 7. 8. And such was the love of the Saints in former times, that they sold their possessions freely, and laid them down at the Apostles feet, *Act.* 4. & *Act.* 5. Such delight had they in the poor Saints. This was like the love of *David*, that precious man. So when he said, my goods belong to the Saints which are on earth, and namely to those that excell in vertue: all my delight is in them, *Psalme* 16. Such

love

love was in the Saints, *Heb.* 10. who suffered joyfully the spoiling of their goods: here was love indeed. And all this is written for our learning, that we might walk in love as they did. And so far as we are wanting in this principle of love, so farre we are yet to learn.

And now having spoken a word or two of the Command to love, and of the manner how to love, and having cited also some examples.

I shall come to the next thing, which is the grounds or reasons wherefore love is a chief principle, which doth adorn a Gospel profession.

Reas. 1. Because if we hvd all the gifts in the world, and had not love, it profiteth nothing; for if we could speak with the tongue of men and Angels, and had all knowledge, and understood all mysteries, with the rest of the gifts cited in 1 *Cor.* 13. yet all this were but the shell without the kirnel without love; for love is that salt that savours all our other graces, and makes them give a sweet sent in the nostrils of God and man; without the which all our other graces are nothing in his sight. Oh how many men

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in theſe dayes have had precious gifts, which have come to nothing for want of this grace!

2. Love covers a multitude of ſins, I mean weakneſſes and infirmities in the people of God, without the which we ſhall be apt to look too much abroad, and too little at home: juſt like the *Phariſees*, who could ſpie a mote in their brothers eye, but could not ſee the beam in their own. And moſt certain it is, if we were better principled in this grace of love, we ſhould be more at home then abroad, and look more at our own weakneſs then at the weakneſs of another. And therefore when we find ſo much praying and ſearching abroad, its a ſign all is not well at home.

3. By this ſhall we know that we are paſſed from death to life, becauſe we love the brethren. And he that loveth not his Brother is in darkneſs until now, whereby the excellency of love doth appear. And how highly the God of Heaven doth approve of that perſon, that is principall in love? But inſtead of love, we are ready to bite and devour one ano-

ther; so contrary are we to this principle of Christ.

4. He that saith he loveth God and hateth his Brother is a lier: for if he loveth not his brother whom he seeth daily, how should he love God whom he never saw?

5. He that loveth is of God, and he that loveth not is not of God, for God is love. And he that loveth God, ought also to love his Brother. Now I am sure that there are many that are called Christians, that are rather striving to break this principle then to keep it, which sheweth the vanity and emptiness of that profession, and of those professors that want that grace of love.

6. He that loveth, dwelleth in God and he in him: and he that loveth not, neither hath this principle of love, he is not like his great Creator love, nor like the Saints, whose love is like the love of the Sonne of God, who was a precious pattern for the Saints to walk by.

7. Where this love is wanting in the Creature, he is puffed up with his knowledge, and is proud of his parts: from whence comes anger and wrath, strife and

envy

envy, biting and devouring one another; their tongues being ſet on the fire of hell; for the tongue is a world of wickedneſs, which no man can tame, ſpeaking all manner of evil againſt thoſe that do not comply with them in their way, be it right or wrong; for the want of this grace of love is the cauſe of all that back-biting, ſlandering, and ſpeaking evil one of another, with all lies and falſe reports to make that perſon odious that is oppoſite to them in their way. And how much of this do we ſee acted in theſe days? who like furies rage againſt their fellow-Creatures; whoſe words are ſwords to bite and devour their oppoſites. And is not this frequent amongſt thoſe called Chriſtians? But ſure I am, that this carriage of theirs is more like a Devil then a Saint; for if they have not that principle of love which ſhould ſavour the reſt of their graces, it will ſoon appear; for the reſt of their graces will ſoon ſtink without that ſalt of love to ſeaſon them with; for what is all their faſting and praying, their preaching, hearing, and reading, with all their gifts, parts, or arts, without this principle of love, with all their brave

ſhews: it is but as a ſounding braſs, or as a tinkling ſimball.

8. Love is a principal grace; becauſe it will never faile us in this life, to keep us in the injoyment of the promiſe, and in the life to come. For love never faileth; whether there be propheſies, they ſhall faile: or whether there be tongues, they ſhall ceaſe; but love never faileth. We that are the Saints, ſhall injoy it in this life, and in the life to come.

And now we come to the laſt thing, which is to know whether the love of Chriſt be principled in a perſon or no; that thereby he may know his condition. And this he may do: For if he be led by that grace of love, he will bring forth moſt glorious fruits. For the fruit of the Spirit is Love; and where that is, there will follow glorious things. For love ſuffereth long all ſcorns and reproaches and afflictions whatſoever, and is kinde to thoſe that are without, and to thoſe that are within: neither is envious againſt thoſe that are better, nor againſt thoſe that are worſe: Vaunteth not it ſelf againſt any, neither doth it ſpeak in its own praiſe, neither do its gifts puffe it up to make it proud:

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it doth not behave it ſelf unſeemly: neither to thoſe within, nor to thoſe that are without, it ſeeketh not her own good, but the good of others, is not eaſily provoked, though ſhe have provocation before her, thinketh no evil againſt thoſe that both think and ſpeak evil, rejoyceth not in theſe fleſhly vanities, but in the truth of Chriſt, bareth all wrongs and troubles of this life, believeth all the truths of Jeſus Chriſt, hopeth that all things ſhall work together for the beſt, indureth all things, and continueth in all thoſe things called promiſes, and never faileth to comfort the Creature. And this love maketh perfect, and caſteth out all ſlaviſh feares: for it is the bond of perfection that binds all the graces together, and this is the fruit of love. Many waters of perſecution cannot quench it, nor great floods of oppoſition cannot drown it. And all thoſe things love will do, and much more, had we time to recount all their glorious acts. This is that precious Jewel that is ſo much wanting amongſt the Sonnes of men; for love would ſearch out all matters, and would put an end to all controverſies, and reſolve all doubts, and heal

all differences, yea and make up all breaches between people, & people, and bring joy and peace both to City and Countrey. It would bring union and Communion, and purge out all that pride and malice, with that wicked envy that lodges in the hearts of Professors; yea this is that precious Jewel which if it lodged in the hearts of men, both in City and Countrey, would work out a glorious Reformation, and while this is wanting, there will be a want in the whole Nation, to the grief of many poor souls, who are praying night and day, to see this glorious time of loves Reformation, which will flourish in the day of the Lord.

CHAP. XII.

Of those that hold that God hath appointed all the actions of men, and the sad effects that follow.

HAving heretofore treated of the love of God to mankind in and through Christ,

Chriſt, I ſhall now alſo ſhew the ſad effects that will follow thoſe, and their tenents, that hold to the contrary; for there have many ſad things befallen thoſe, that have held the contrary. Now if God have deſtinated all the actions of men, and whatſoever the Creature doth, God hath appointed him to do; then the Creature is a mere paſſive, and it is God that acts all the actions of men; which if ſo, then it will follow that all the actions of men are good, becauſe it is God that acts, and not the Creature: and many in theſe dayes, poſſeſſed with theſe thoughts, that God acts all their actions, have given up themſelves to all wickedneſs and prophaneneſs, and ſay it is God that doth it, and not they, and that the Creature is compelled to do what he doth, that it is good in the Creature that doth all his actions; and therefore no action is ſin, ſeeing that it is God that acts all in the Creature, which hath been a ground of much looſneſs and prophaneneſs that hath been acted by many: as ſwearing and whoring, with all manner of wickedneſs; and all from this ground, that God acts all their actions. And therefore I ſhall en-

deavour by his assistance who is the Lord my God, to shew how contrary this wicked Tenent is to the God of love, and shall give you some grounds and arguments to prove, that God doth not appoint nor destinate the wicked actions of men, which is most contrary to the highest Majesty.

1. Because it is a novell way, and hath little footing from antiquity for any such thing being never thought of, or approved of by any of the Fathers for the space of 600 or 800 years after Christ; Nor the greatest opposers of the *Pelagians* did ever hold this Tenant, that God did appoint the creature to do wickedly as the words of *Prosper* hold forth: So St. *Austine* follows: Almost all the ancients (saith he) did grant with one consent, that God decreed mens ends according to his foresight of their actions, and not otherwise; whereby it doth appear that this Tenent was not approved of in those times.

2. Because all Doctors and ancient Fathers did teach to the contrary, that the creature was condemned for his disobedience, for disobeying the just commands of God, and not that God did appoint them to do that wickedness; whereby the wicked-

ednes of this Tenent doth appear that God ſhould decree the creature to deſtruction.

3. This Tenent, that God hath appointed men to do wickedly, doth appear to be falſe; becauſe thoſe that have preached this doctrine, have been very backward to come to the tryall, when at any time they have been deſired by their adverſary to come to debate the difference, as doth appear in hiſtory. So that thereby this doctrine doth appear to be unſound: for if it were not, why ſhould they refuſe one time after another to diſpute the caſe, as doth plainly appear in the hiſtories of the Fathers, and deſiring their Magiſtrates rather to puniſh them with carnall weapons then to diſpute the caſe with Spirituall weapons, ſo that he that hath but one eye may ſee it?

4. Thoſe that have maintained this doctrine of *Deſtiny*, were ſuch as were perſecutors, and ſought to deſtroy thoſe that did diſſent from them, and endeavoured what they could alſo to deſtroy their works, that thereby no man might ſee them, with raiſing up lyes and all falſe reports and perſecutions againſt them and all

all those that did relieve them, or that were favourers to them. Now this cruel acting of those that held this point of *Destination*, makes it appear that their doctrine was to be suspected: for if they had been in the truth, what need they to have feared to have come to the tryall? Truth needs no corners, neither do I finde that truth was ever a persecutor, although it hath been persecuted.

5. It overthroweth the current of the Scripture, and maketh God the Author of all the wickednesse in the world, and that he hath destinated all men to do what they do, and that no man can do otherwise then they do; yea this doctrine falsifieth the word of God also, which holdeth forth that the Lord abhorreth all the wicked actions of men, with all their abominations: Whereby it doth appear that he doth not destinate them to do those wicked actions.

6. Reason is, because this doctrine hath affinity with the old exploded errors of the *Stoicks* & *Manichees*. For the opinion of the *Stoicks* was, that all actions & events were universally determined, either by the Revolutions of the heavens, and the quality

lity of such Stars as raign at mens births, or by the concatenation of naturall things, and the disposition of the first matter; all things being so from eternity, that nothing can be otherwise then it is.

And the *Manichees* held, that all mens actions were determined, whether good or evill: good actions from a good God, who was the author of all good; and evill actions from an evill God, who was the author of all evill. And this is all one in the substance with the Tenent of the *Calvinists*, who hold the same in substance, onely the difference lyes thus; that the *Stoicks* and *Manichees* hold, that all evill cometh from an evill God, and therein I look upon their Tenent to be better then the *Calvinists* Doctrine; for they charge the God of heaven with all wicked actions.

7. This Tenant of *Destiny* doth dishonour God, because it chargeth him with mens eternal torments in hell, and maketh him to be the prime, principal, and invincible cause of damnation of millions of soules: Yea the prime cause; because it reporteth him to have appointed them to destruction of his own voluntary disposition

on antecedent to all deserts in them, and the principal and invincible cause; because it maketh the damnation of Reprobates to be necessary and unavoidable through Gods absolute and uncontrollable decree, so that they cannot escape it.

8. This doctrine is contrary to the Scripture, which makes man the principal and onely cause (in opposition to God) of his own ruine. *Thy destruction is of thy self, O Israel, Hose.* 13. 9. *As I live, saith the Lord, I will not the death of the wicked. Turn ye, Turn ye, for why will ye dye?* Ezc. 33. *For he doth not willingly afflict nor grieve the children of men,* Lam. 3. 33. And thus the Scriptures hold forth that the creature is the cause of his own destruction, and not God.

9. It is contrary to the nature of God, who sets forth himself to be a *God of Love,* and to be merciful, gracious, long-suffering, abundant in goodnesse, *Exod.* 34. 6. and the Prophet *David* doth acknowledge him so to be, when he saith, Thy tender mercyes, O Lord, are over all thy works; for thou Lord art good and gratious, merciful, and of great kindenesse to all them that call upon thee, *Psal.* 86. 5. and the

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Prophet *Ioel* saith, he is gracious and merciful, slow to anger, and of great kindeness, *Ioel* 2. 13. and *Ionah* saith, I know that thou art a gracious God, and merciful, slow to anger, and of great kindeneſſe, *Ionah* 4. 22. and who, saith *Micah*, is a God like thee, that taketh away iniquities? who retaineth not his wrath for ever, becauſe mercy pleaſeth him, *Micah* 7. 18.

Now how contrary is this to the nature of God, to apoint, ordain, and unavoidably decree the greateſt part of the world to do wickedly? which is abominable in his ſight.

10. This Tenent is againſt the juſtice of God; that he ſhould make men of purpoſe to damne them, and appoint them to do wickedly, and then condemn them to hell for doing that he appointed them to do by the force of his Predeſtination: and that he ſhould judge and condemn men for ever to lye under his wrath for doing what he himſelf decreed them to do: Far be it from the Lord of Heaven and earth to do ſo: For ſaith *Abraham*, Shall not the Judge of al the world do righteouſly? *Gene.* 18. 25. For I will not deſtroy the Righteous with the wicked, ſaith the Lord,

Lord, And if the wicked man return from his wickedneſs, and do that which is juſt and right, he ſhall not die, he ſhall ſurely live, ſaith the Lord God, *Ezek.* 33. whereby it doth appear that he hath not appointed any man to do wickedly, but to do that which is juſt and right in his ſight.

11. Reaſon, Becauſe this doctrine chargeth God with mens ſins and makes him the author of all the wickedneſſe in the world, which is contrary to the Scriptures. For he is not a God that hath pleaſure in wickedneſſe, *Pſal.* 5. 4. and the Prophet *Eſay* ſaith, *They did chuſe the things that the Lord would not*, *Eſay* 66. 4. and that he is a God of purer eyes then to behold iniquity, much leſs to decree or invent it. For ſaith the Lord, they have committed ſuch abominations, that never came into my minde. *And let no man ſay when he is tempted, I am tempted of God, for God tempteth no man: but every man is tempted when he is drawn aſide by his luſt*, Iames 1. 13, 14. *For the luſt of the fleſh, the luſt of the eyes, and the pride of life* (ſaith Iohn) *are not of the Father, but of the world*, 1Ioh. 2. 16. and by all this it doth appear that

God

God doth not appoint men to sin, or to do wickedly.

12. Reason is, because this makes God by this their doctrine worse then the divell; because the divell doth but tempt and perswade men to sin, and his action may be resisted; but God (say they) doth will and procure them to sin by a powerfull and effectuall decree, which cannot be resisted: and if men commit abominable wickednes, it commeth to pass (say they) because God hath decreed it. Now if this were laid to the divels charge he might in some measure clear himself; because though he delighteth in the wickednes of the creature; yet he doth not, nor cannot compell the creature to sin. Now what a madnes is it therefore to impute that to God, which cannot justly be fathered upon the divel? For it is against reason to say, that he that is the damner of the divel, would have any man to be the divels servant: for he is not to be accounted the author of sin, who is the forbidder and condemner of it, which were wicked to say.

13. By this he could not be a punisher of sin; for none can justly punish those of-

offences which they are the authors of, for by this Tenent they would make him cease to be God; because he should not be just, nor holy, nor the judge of the world. For this is the sum of their propositions, that God from all eternity appointed many or the greatest part of men to endless and unavoidable torments, decreed for the bringing about of their intended ruine, and that they should without remedy live and die in a state of sin: and having thus decreed from eternity, he doth most powerfully effect in time, so governing, over-ruling & working upon the wils of those Reprobates, that they have no liberty nor any ability to do otherwise, nor to avoid their sins; but must of necessity commit them: which is a sad doctrine that they hold.

14. By this it would follow, that we impute sin to those that have not so great a hand in the production of it, as the Lord Jehovah, by this their opinion; for the devil is called the father of lies, *John.* 8.44. and he that committeth sin is of the devil, and is said to be a childe of the devil, 1 *Ioh.* 3. 8. 10 sin also is called a work of the devil, and for this end the Son of God was manifest to take away sin: *vers* 8. And there-

therefore the Devil is called the father of lies, because he doth egg and allure men by inward suggestions & outward temptations to fall into sin: and this is all he doth or can do. But they say, That God doth much more, if he first necessitate by his decree; and secondly by his powerfull and secret workings in the soule of men, determine their wills irresistibly to sin; for to determine is infinitely more then barely to perswade, for as much as sin must needs follow the determination, but not the perswasion of the will. And by this they would make God a truer cause of sin (by this doctrine) then the devil. For deeds whether good or bad, are owned more truly by him that over-ruleth them, then by the servile instruments that onely execute and do them.

15. Because those that have given wicked councell to allure or tempt the creature to sin, have been accounted by the Lord and men to be the authors of those sins which they did perswade to, and have been punished for their misdeeds when they caused others to transgresse. As the Serpent, *Gen.* 3. And *Cain*, *Gen.* 4. And *Izabel* for her counsel to murder *Naboth*,

1 King. 22. 23. As also *Balaam* the Prophet was punished for causing *Israel* to sin, and thus were the false Prophets under the Law punished, for causing the people to err from his wayes; And *Judah* further but saying; but what is counselling or enforcing? for evil counsell may be rejected. God therefore that useth this (according to their doctrine) in the production of Sins, is much more an author of them, then he that doth perswade or tempt to sin.

16. *Lastly*, Is because that permissive decree which they speak of, is not the cause of sin; because it is meerly extrinsecal to the sinner, and hath no influence at all upon the sin; It is an antecedent onely, and such a one too, as being put, sin followeth not of necessity, and therefore it is more fitly contradistinguish'd to an operative decree: for permission is an act of Gods consequent and judiciary will, by which he punisheth men for abusing their freedome, and committing daily sins which they might avoid; For the Lord saith *Israel* would none of me, and therefore I gave them up saith the Lord, *Psal.* 81. 11. 12. Therefore saith the Lord, go

ye, and serve every one his Idoll, if ye will not obey me, *Ezek.* 20. 39. And the Apostle *Paul* saith in the Romans, chap. 1. That God gave them up to their own hearts lust; because when they knew God, they glorified him not as God; but became vile in their own imagination, and therefore he gave them up to a Reprobate sence. And saith Christ, He that will be filthy, let him be filthy, *Rev.* 22. 11.

17. This overthroweth a godly life, that whereas all men are commanded to repent and believe, and to obey the commands of Christ, to deny ungodlines, and to live holily in this present evill world: If God have appointed to do wickedly, all this is in vaine; Because it maketh sin to be no sin indeed, but onely in opinion; for necessity in this case hath no Law, in creatures or actions, in which necessity beareth sway, are without law: for Lions are not forbid the prey, Birds to flie, fishes to swimme; because these actions are natural and necessary, for they cannot upon any admonition do otherwise. And amongst creatures endued with reason and liberty, laws are given to none but such as can use their principles of reason.

Fooles, mad men and children are subject to no law, because they have no liberty: and to men that can use their liberty, Laws are not given neither; but in those actions which are voluntary. For no man is forbidden to be hungry, thirsty, weary, sleepy, to weepe, to laugh, to love, or to hate; because these actions and affections are naturall and necessary, the will may govern them. But it cannot suppresse them. Now all this considered, and weighed in the ballance, to what purpose is it to do justly according to this Tenent of theirs? Is it to exercise godlinesse with their contraries? To be absolutely and antecedently necessary too? for Christ, the Christian faith, the word, and all the Ordinances of the Scripture, and all that hath been done for the applying of the pardon of Sin, is not all in vaine if sin be nothing? and by consequence it is no matter whether we be Christians, Jews, Turks, or Pagans, or of any Religion at all: For why should men be afraid of any sin, if they must needs sin? Or why should men mourn for any sin, seeing they have not sinned truely, because they sinned necessarily? and many in these dayes being

poſſeſſed with this doctrine, have fallen into that condition that they deny all godlineſs, and walke as beaſts.

18. This doctrine, that God hath appointed and neceſſitated the ſons of men to do wickedly, is againſt the Scriptures For the Lord ſaith, as I live I have no pleaſure in the death of a ſinner, *Ezek.* 33. 11. And I have no pleaſure in the death of him that dyeth, *Ezek.* 18. 32. For he hath ſhut up all in unbelief, that he might have mercy on all, *Rom.* 11. 32. And God ſo loved the loſt world, that he ſent the Lord Chriſt, that whoſoever believed ſhould not periſh, *John* 3. 16. For Chriſt came not into the world to condemn the world, but that the world through him might be ſaved, *Joh.* 3. 7. For the Father would have all men to be ſaved, and come to the knowledge of the truth, *1 Tim.* 2. 4. not willing that any man ſhould periſh, but that all ſhould come to repentance, *2 Pet.* 3. 2. So that by theſe plain texts of Scripture it doth plainly appear, that God doth not appoint the Creature to do evill except they intend to contradict plain places; becauſe they cannot comprehend the obſcure.

And yet further it doth appear, that this Doctrine that they hold, to wit, that God doth necessitate the wicked actions of men, is false: because it crosseth some principal attributes of God; for God useth not to make decrees contrary to his most glorious nature, and such as are incompatible with these excellent attributes, by which he hath discovered part of himself to men. And this is a Rule amongst Divines, that Gods will alwayes follows his nature, and the reason is given by the Apostle, God cannot deny himself, 2 *Tim.* 2. 13.

2. Because Gods chief attributes are those perfections in the manifestation of which, by acts conformable to them, God is most glorified; which are mercy, justice, truth, and holiness; for God is more honoured by the exercise of these amongst men, then by the putting forth of his unlimitted power and Soveraignty; as a King is more renouned amongst his Subjects for his equity, candor and clemency, then for his Dominion and Authority, or any thing that is done, only for the manifestation thereof; for acts of power are not morally good in themselves; but are made

good

good or evil by their concomitants; for if they be accompanied with justice and mercy, they are good; otherwise they are naught, for nothing deserveth praise, except it be just.

3. This Doctrine fighteth against the holiness of God, and maketh him the principal cause of all ungodliness, unholiness, and profainness in the world, as being the true and principal Authour; for God (say they) of his own will and pleasure hath brought men into such an estate, in which they cannot avoid sin, and that he leaveth the Reprobate irrecoverable in it; and thus it will follow by this, that the Lord is the Authour of all the ungodliness in the world.

4. Because this tenent is contrary, and opposeth Gods mercy; for God is declared in the Scriptures to be a merciful God, and this is a part of his Title. *Exod.* 34. 6. merciful and gracious, yea, he is mercy in the abstract, 1 *John* 4 16. (love) and a Father of mercies, the God of all consolation, 2 *Cor.* 1. 8. and the Church hath of old stiled him, so in her Liturgy, (a God whose nature and property is always to have mercy, and to forgive) who is rich in

mercy, and great in kindneſs, *Epheſ.* 2. 4. abundant in mercy, *Jonah* 4. 2. and love without height or depth, length or breadth, or any dimenſions. Love paſſing knowledge, *Epheſ.* 3. 18. for all the day long have I ſtretched out my hands, ſaith the Lord, 2 *Chron.* 36. 25. *Iſaiah* 65. 2. and oh that my people were wiſe: and I have drawn them with the cords of love, ſaith the Lord; for I am God and not man, and therefore the Sonnes of men are not conſumed; for he wanteth to be gracious, and his tender mercies are over all his works; for if they that are evil, can give good gifts to their Children, how much more ſhall your heavenly Father give good things to thoſe that aske him, *Mat.* 7. 12. and oh *Jeruſalem*, how often would I have gathered you together? *Mat.* 23. 47. and the Scripture is full of theſe expreſſions, whereby it doth plainly appear, that ſuch mercy cannot ſtand with ſuch (a decree) as that God hath abſolutely appointed that men ſhould be wicked, which would rather make him appear to be a God of cruelty, then a Father of mercies; for he that ſaith, that God would not have all men to be ſaved, but a certain ſet

number

number of predestinate persons only, he speaketh more harsher then he should, of the height of Gods unsearchable grace.

5. A fift Reason is, because this opinion opposeth, and is opposite to the justice of God; for the Lord is righteous in all his wayes, *Psalm* 145. and the judgements of the Lord are weight and measure, *Prov.* 16. 11. for he judgeth without respect of persons; so that he freely offereth the justice of his decrees and ways to the tryal of humane understanding, as *Esay* 5. 3. where he saith, judge I pray you between me and my Vineyard. And come saith the Lord, let us reason together, *Esay* 1. nay he permits *Abraham* to reason with him about the equity of his doings: wilt thou slay or destroy the righteous with the wicked? shall not the judge of all the world do right? *Gen.* 18. 23. 25. and saith *Moses*: Lord, shall one man sin, and wilt thou be wrath with all the Congregation? *Numb.* 16. 22. and are not my wayes equal, saith the Lord, and are not your wayes unequal? *Ezek.* 18. 25. and men have cleared God both good and bad, that have felt his justice: as *Adonibezek*,

Judg.

Judg. 1. 7. and all the Prophets: for he could not justly be the Judge of those that he appoints and forces to sin, that he might judge them.

6. *Ratio* is, because it is no part of Gods revealed will, that God hath appointed men to do wickedly, that he might blame them. And it is contrary to sound reason, and begetteth absurdities; for no truth begetteth absurdities, and there are many Scriptures which are above, but not contrary to right reason, whether they be matters of faith or life; for nature and Scripture are both excellent gifts of God. And though there may be a disproportion yet there can be no repugnancy between them; for the Lord saith, that his worship that he requireth, is (cultus λογικὸς) a reasonable service; and the word of God is, [γάλα λογικὸν ἀδόλον] milk reasonable and without guile, 1 *Pet.* 2. 2.

7. He is conditionally bound to do justice & to equity, and to that he hath also tyed himself, and that these 3 wayes.

1. In respect of his decree; for the Lord Almighty is eternally subject to his own Ordinances, or else we should make him

him mutable? For what gifts soever he hath decreed to man, he is bound to give them by nature of his decree. Secondly, he is bound by promise; and it is an old proverb, that promise is due debt: for it is justice to performe, what it was free to promise. For whosoever he is, that promiseth and performeth not, is guilty of a trespass, (and so was *Ananias* and *Saphira*) and not worthy of the Kingdome of heaven, *Acts* 5. And therefore they were to performe their oaths unto the Lord. And therefore if God have made a promise of any gift or grace to men, his promise bindeth him to the performance of that thing. Thirdly, by giving them, to wit, the sons and daughters of men, a Law to keep, which they can no more do without his supernatural grace to help, then to remove a mountaine: and by the which Law the Lawgiver being the supreame, bindeth himself to his people, to give them such power as may inable them to keep that Law; or also he becometh a hard master to them, and would be the true and proper cause of the transgression of that Law; and this doth appear for these reasons. First that he hath vouchsafed to en-

ter into a Covenant of peace with the sons of men, when he needeth not. Secondly, that in that Covenant he required obedience at mens hands, even at their hands that perish. And Thirdly, he hath promised eternal life, if he obey and keep that Covenant. Fourthly, that he punisheth the disobedience of that Covenant with eternal death. And all this well considered, it doth hold forth the great love of the most free God, and is absolutely bound to none; and yet is ingaged by his promise to give ability to believe, nor can he justly without this gift punish the disobedient, no more then a Magistrate having put out a mans eies for an offence, can command this man with justice to reade a book, and because he readeth not, to put him to death: Or when he hath taken away from his servant the stock which he hath misimploid, can afterward exact of him a just imployment of the same stock, and punish him because he imployeth it not: which is this, that God should appoint or decree men to be disobedient; and yet condemn them for not believing, which is utterly repugnant to the justice of God.

8. *Reas.*

8. *Reas.* This Tenent, that God hath decreed men to do wickedly, oppugneth the truth and sincerity of God, that he is not true in his dealings, when he is a God of truth, *Deut.* 32. 4. and truth it self, *John* 14. 6. for the strength of *Israel* cannot lie, 1 *Sam.* 15. 29. and let God be true, and every man a lier, *Rom.* 3. 4. that he might be justified in his sayings, and overcome when he is judged. But by this Tenent of theirs, God doth command men to believe when his intent is they shall not; for words (if they be true) are an interpretation of the mind: and when they are not, they are meer impostures and simulations.

9. This Doctrine of theirs would make him to appear a dissembler in the offers of grace; for he saith, I have spread out my hands all the day long, (*Esa* 65. 2.) to a rebellious people. And I sent my Prophets, rising up early, and sitting up late. And he came to his own, but his own received him not, *John* 1. 11. and saith Christ, you will not come to me, that you might have life, *John* 5. and how oft would I have gathered you together. And it was requisite that the Gospel should be first

first preached to you, saith the Apostle, speaking to the Jews, Act. 13. And the Spirit saith, come, and the Bride saith, come, Rev. 22. And whosoever will, let him come and drink of the waters of life freely. Now if God offer his grace and mercy so freely to those that he never intended should have it, what doth he then but meerly dissemble with them, and make them believe that he never intended?

10. In his threats and comminations also (by this doctrine) God is made to be hollow and deceitfull: For against what sins are threats denounced? Always against actual sins: for we never read, that they are thundred out against original sin. And they hold forth the same, that men are condemned to hell for their actuall transgressions; but if it be true that God decreed men to hell for original sin, then that which those threats impart and signifie, is not true, and so God is not sincere in them; for all threatnings imply, that the evil threatned may be avoided: for therefore are they denounced that men might by them be brought to repentance, and so escape those evils that are threatned: But if some men be peremptorily

torily ordeined to deſtruction, then their deſtruction cannot be prevented, and ſo the threatnings of condemnation (in this reſpect alſo) do ſignifie an untruth, and God in them dealeth not faithfully with men.

11. *Reaſ.* This doctrine, that God hath appointed men to do wickedly, doth appear to be falſe; becauſe God hath many paſſionate wiſhes in Scripture, that thoſe men might repent which did not. As when he ſaith, O that there were ſuch a heart in them to fear me, that it might be well with them, *Deut.* 5. 29. And, O that my people had heard, and *Iſrael* had walked in my waies, *Pſalm.* 81. 13. O that thou hadſt walked in my waies, Eſay 48. 18. And all this holds forth, that it was not his intent that they ſhould have done wickedly.

12. Thoſe mournfull expoſtulations do make it appear, that he doth not decree the creature to ſin, when he ſaith, Judge, I pray between me and my Vineyard, what could I have done more? *Eſay* 5. 3. And have I been a wilderneſs to *Iſrael*, or a land of darkneſs, *Ier.* 2. 31. and *ver.* 32. Can a Maid forget her ornaments, or a

Bride

Bride her attire: yet my people have forgot me, dayes without number. And turn you, turn you, why will you dye, oh house of Israel? *Ezek.* 33.

13. His melting commiserations of the woful condition of those that would not be reclaimed: as how shall I give thee up ô *Ephraim*? how shall I deliver thee ô *Israel*? my repentings are kindled together my heart is turned within me, *Hos.* 11. 8. O *Jerusalem*, *Jerusalem*, which killedst the Prophets, and stonedst those that were sent unto thee. Now in all these expressions of the Lord, there is but little sincerity, if there be a secret resolution, that the most of those towards whom those wishes, chidings, and pitiful bemoanings are used, shall be damned without remedy. Then Gods fairest offers, his sweet invitations, his greatest sympathies, and amplest courtesies, (if their Doctrine be true) will come little short of *Absalom's* feast, *Joab's* congey, with the kisse of *Judas*; for he that saith one thing, and meaneth another, is a dissembler; and so would these that hold this Tenent, make God to profess one thing, and intend another thing.

14. This

This Tenent, that God hath appointed men to ſin by an unavoidable decree, is againſt the gifts of nature. Our Creation, ſuſtentation, preſervation, with health, ſtrength, life and liberty, beauty and wiſdom: for the gifts of nature are given for this end, to incourage and inable us to ſerve God, to the ſalvation of our ſouls; for the heavens declare the glory of God, and the firmament ſheweth forth his handiwork: day unto day uttereth ſpeech, and night unto night teacheth knowledge: and there is no place where their ſound is not heard, for their words are gone to the ends of the earth, *Pſalm.* 19. 1. 2. for the works of nature are as the natural eye, which can ſee when the divine light ſhineth upon it. And *Job* ſaith, that the ſoul of man is the Candle of the Lord.

And to this alludeth Chriſt, when he ſaith, if the eye be ſingle, the whole body is light, meaning (as I conceive) the reaſonable or animal ſoul. But (ſaith he) if the light that is in thee be darkneſs, how great is that darkneſſe?

and therefore the Apostle saith of them, to wit, the Gentiles, that that which might be known of God, was manifest to them: for (saith he) God hath revealed it to them, even the eternal power of God, and the Deity: so that they were left without excuse, *Rom.* 1. 19. 20. For (saith he) the Gentiles by nature, which have not the Letter of the Law, yet doing by nature the things contained in the Law, were a Law to themselves, shewing the work of God written in their hearts, *Rom.* 2. 14. 15. for the Father of mercies left not himself without witness, giving them fruitful times and seasons, filling their hearts with joy and gladness, *Act.* 14. 16. 17. and for this end were they placed in the world, and appointed to their several times and dwellings, that they might seek and find God, *Act* 17. 26. that is, that they might serve him and save their souls: for what is it to seek God, but to serve him? and what is it to find God, but to injoy his face and favour, here and in Heaven? for look what use the Law and the Prophets were to the *Israelites*: of the same use were the gifts of creation and providence to the Gentiles, whereby

the

the wise men came to find Christ by the motion of the Heavens, through the shining of the divine light.

15. *Reas.* is, because all those gifts of grace are in vain offered to the wicked, if Christ came not into the world to procure the salvation of them that perish; because they were inevitably ordained to perish; the word of grace being not sent unto them; or if it be, it is sent that they might slight it or contemn it, and so increase their condemnation by contemning it: which being so, these inconveniencies will arise. First, that God is a meer deluder of miserable men, whom he calleth to Salvation in the name of his Sonne, by the preaching of his word: for what else can he be that fairly pretendeth their good, whom he fully intendeth to ruine? And the Ministers by this Doctrine will appear to be false witnesses, whereas in their Ministry they offer salvation to many, whose condemnation is determined absolutely already; for by this the Ministry of the word cannot leave them without excuse; for reprobates may have this just plea: Lord dost thou punish us for not believing in thy Sonne, when thou didst call us to be-

lieve by the preaching of the word? why; thou didst decree to leave us (miserable men) in *Adams* sin, to give us neither power to believe, nor a Christ to believe in: how canst thou justly charge us with sin, or increase our punishment for not believing in him, whom thou didst resolve before the world was, that we should never believe in? and certainly that Ministry giveth men a fair excuse, that is given for no other end then to leave them without excuse; for by this opinion of theirs, the Ordinances of Christ do signifie nothing, seall up nothing, confer nothing to such as are not saved; but are mear blanks and empty Ordinances at the best to them, not through the fault of men, but by the primary and absolute will of God; because all his gifts and graces bestowed upon men, are to the most that receive them, in Gods absolute intention.

First, unprofitable, such as shall never do them good in reference to their eternal condition.

Secondly, hurtful and dangerous, given them not out of love but extream

cream hatred; not that they might use them well and be blessed in so dins, but that they might use them ill, and by ill using of them, might agravate their condemnation; for God lifteth them up, as the Devil did Christ, to the Pinacle of the Temple, that so they might fall, and loadeth them with knowledge, & other goodly endowments, that with the weight of them, he might sink them down to Hell; and so by good consequence Gods choisest gifts are intended and used as snares, to entrap mens souls. Men that have them, have little cause to be proud with them; for they are the more unhappy, because they have them, or small reason to be thankful for them; or to love the giver of them; but to hate him rather, because they are but giftless gifts, of the same nature with the biting userers bounty: like *Jobes* curtesie, and like *Sauls* giving of *Michael* to *David*, for to be a snare for to destroy him.

There will also other inconveniences follow this Doctrine of theirs, that hold that God hath decreed men unavoidably to be damned.

As first, it taketh away hope and fear; hope of obtaining any good by godlines, and fear of sustaining any hurt by wickedness: and so it taketh away the principal props of Religion; for hope and fear uphold godliness, which else would come to ruine; for by these are men strongly stirr'd up to vertue, and withheld from vice: for hope doth stir up men to begin, and (likewise) strengthens them in the doing of any good action begun. By this hope of heaven did Christ stir up himself to indure the Crosse, and despise the shame, *Heb.* 12. 2. By this he heartned his Disciples to do and suffer for his sake, *Mat.* 5. 11. & 10. 32. for by hope have all the godly in all Ages incouraged themselves to well doing in general, as we may see, *Phil.* 3. 20. *Col.* 1. 5. *Tit.* 2. 12. 13. And in particular, *Abraham* left his own Countrey and kinred at Gods call; because he looked for a Kingdom, whose maker and builder is God, *Heb.* 11. 8. 9. 10. and *Moses* left all the pleasures and Treasures of *Egipt*; and indured afflictions with the people of God, because he saw him that was invisible, and had respect to the recompence of reward, vers 25. 27. and this

hope

hope incouraged the Martyrs to indure all torments; and all their noble and heroical Acts of active and passive obedience, have sprung from the hope of eternal glory: for Souldiers, Merchants, Husbandmen, all are whetted on by hope to diligence in their Callings, as daily experience sheweth us; for the reason is, because hope conduceth to action, which is proved. First by Scripture; for saith the Apostle, he that ploweth and thresheth, must plow and thresh in hope, 1 *Cor.* 9. 10. Secondly, by a twofold reason. First from the nature of hopes object, which is some excellent good attainable by industry. Hope to get by pains, that which is conceived to be a thing of worth. Secondly, the effect of hope, which is an inward pleasure, which he taketh, that liveth under hope, is affected with by his hope. There is not any man which hath an inward contentment and satisfaction of heart in the work he hath to do, but goeth on merrily; and how much more is the hope of Heaven? therefore a great incouragement to piety and a godly life; for hope is properly exercised about some good thing, which may be obtained, not

which must be obtained of necessity. And the object of fear is, an evil that may be escaped; for fear is a fleeing from evil, and therefore supposeth the evil to be avoidable: for no man will flee from an evil that cannot be avoided or prevented; but will yield himself to it. Now by this decree, Heaven and Hell are not objects possible but necessary: Heaven shall unavoidably be obtained by those that are elected; and Hell must as certainly be indured by those that are reprobated; for men have no power to alter their eternal states; and all men by this decree are precisely determined to one estate, to necessary salvation of necessary damnation, without any power or liberty to chuse whether. From hence this conclusion may be clear, That the absolute decree taketh away the chief inducements to holiness, and deterrements from wickedness, and consequently is a great hinderance to godliness; which appeareth by these considerations. First, absolute and peremptory decrees are inevitable, whatsoever the things be about which they are exercised. And mens everlasting states, if they be absolutely determined, are altogether undeclinable; for the Law of destiny is undeclinable

declinable. The reaſon is; becauſe it hath an inevitable cauſe, the adamantine decrees of almighty God, which are undeclinable two wayes. 1. Irreverſible, liable to no repeale, as the Statutes of the Parliament and State; but farre more unalterable then the Lawes of the *Medes* and *Perſians*. As I have ſpoken, ſo will I bring to paſſe, I have purpoſed, and I will do it, *Eſay* 46. Men do many times bite in their words again; becauſe they utter raſhly, and do repeal their Statutes and Ordinances, becauſe they ſee ſome inconvenience in them being made, which they could not foreſee; but God never calleth in his decrees, becauſe they are all made in great wiſdom. 2. Irreſiſtible, it lies not in the power of any Creature to diſanul them. Who hath reſiſted his will? *Rom.* 9. and our God is in Heaven, he doth whatſoever he will, *Pſalm.* 115. whatſoever is once concluded by his abſolute will, is no wayes alterable by the will of man; for it is as poſſible for a man to hinder the riſing of the Sun, or to ſtay his courſe in the Heaven, to ſtop the revolutions of the year, & overturn the whole courſe of nature, as to make the leaſt change in any of Gods abſolute decrees;

for

for mens actions about ends and things determined by an absolute decree, are vain and fruitless; and the reason is, because they cannot make them otherwise, then they are determined to be.

16. This Doctrine, that God hath appointed the greatest part of the world to do wickedly, leadeth men into temptation, & is as dangerous as any the Tempter hath; for the Devil can easily perswade a man that maketh absolute reprobation a part of his Creed, that he is one of those absolute Reprobates: because there are more absolute Reprobates, even a hundred for one, then absolute chosen ones: & a man hath a great deal more reason to think, that he is one of the most, then one of the fewest, one of the huge multitude of the inevitable castawayes, then one of that little flock, for whom God hath precisely prepared a Kingdom: such a man is not only capable of, but framed and fashioned by his opinion for this suggestion; for it maketh them uncapable of true comfort: like a *Gorgons* head, it doth so trouble their fancies, and amaze them in their paroxysmes and fits, that arguments will not comfort those that are wedded to that Te-

nent

nent, and it maketh Ministers unable to afford true comfort to the tempted; for it taketh from the all solid grounds of comfort: for all that they can say is this; if they be one of the elect, there is comfort for them; but they cannot certainly tell, because election is a secret thing, none knowes it but God, according to their own Doctrine, which is sad comfort to a dying soul, being not certain of his condition. And thus I have shewed, as my time would permit, what the Lord hath discovered to me; and the Lord give us love to try all things, and to hold fast that which is good.

Beloved

Beloved Friends, whom these may concern; Grace and Peace be multiplyed unto you, through Jesus Christ.

I Hearing since our last meeting together, that divers aspersions have been cast upon me, though indeed that meeting was unknown unto me, until Mr. Yeates *and his Company were come together, and sending for me; Mr.* Yeates *began to challenge me of many errors, of which this being one, That I should deny Original sin, which being a little debated on, and the question stated by us, whether* Adam *by his transgression did bring his posterity into such a condition, as to be made lyable to the condemnation of Hell, which Mr.* Yeates *said he would prove; but being long, and proving so little, (to my apprehension)*

prehenſion) of what he did aſſert, that I was willing thereupon to declare my judgement, to give ſatisfaction to the people, which when I was about to do, I was interrupted; ſo that I could not deliver my mind, by reaſon of many fleſhly and carnal ſpeeches that paſſed betwixt us: for it is the ſubtilty of Satan, when the light of truth doth begin to appear, to ſtir up the fleſh, that thereby the truth of Chriſt might fall, and fleſh might be ſet up, as ſince our departure from that meeting doth appear by that malice and envy of the old man; and eſpecially by his inventing of lies, being indeed the father thereof, as you may ſee, Joh. 8. And the wiſe Solomon ſaith, that God doth hate a proud looke, and a lying tongue, a falſe witneſs that ſpeaketh lies, and he that ſoweth diſcord amongſt Brethren, Prov. 6. 17. & 19. for a tale-bearer revealeth ſecrets; but he that is of a faithful ſpirit concealeth the matter, Prov. 11. & 13. and lying lips are an abomination to the Lord; but they that deal truly are his delight, Prov. 12. 22. and he that giveth heed to lies, is as bad as he that telleth them, Prov. 17. 4. for the words of a Tale-bearer are as wounds, and they go down into the undermoſt parts of the belly, Prov. 18. v. 8.

New

Now the Lord teach us to declare and speak truth of each other, that our love may appear like the love of the Sonne of God, which is the prayer of

Your poore

Servant,

Richard Stookes.

Now

CHAP. XIII.

Of the Man Adam, and the Man Christ.

NOw I conceive thus, that *Adam* by his transgression did not bring upon his posterity, such a condition, as to be made lyable to the condemnation of Hell; and for the proof of this assertion, I shall give you my Reasons.

1. All the glory that *Adam* had or did enjoy, was but an earthly glory; for he was a pure earthly or Paradifical man, and was made of the earth, as you may see *Gen.* 2. 7. having a pure and perfect nature; wherein was not imperfection, being a pure Paradifical man, not being subject to hunger or thirst, cold or nakedness, sickness, diseases or death; but should have lived for ever, had he continued in that estate, being made as pure an earthly man, as possibly could be; for he needed not to eat to strengthen his nature, wherein

was

was no decay, being a most perfect man, but had Paradisical meat for pleasure and delight, which at that time was uncorrupted food, as Angels meat; and yet for all this he was but an earthly man; for so saith the Apostle, 1 *Cor.* 15. 45. he was a pure natural or animale man; for that was not first that was spiritual, but that which was natural, and then that which is spiritual, vers 46. for the first man was of the earth earthly, vers 47. That as we have born the Image of the earthly; so we might also bear the Image of the heavenly, vers 49. so that it doth appear, though the first man were a glorious Paradisical man; yet he was but of the earth earthly.

2. His injoyment was but earthly, though it were a pure earthly Paradisical injoyment before his fall; for first he had honour without dishonour: for the Lord calls the Creation before *Adam*, that they might see that high honour which the Father had set him in, as you may see, *Gen.* 2. & 19. and did so much honour him before the Creation, that whatsoever *Adam* call'd the name of every living Creature,

ture, that was the name thereof, which was honour indeed, as you may see, v. 20.

3. The Father made him a God or a Lord over the Creation; for to rule and have dominion over the Creation, as you may see, *Gen.* 1. 26. 28. and these were glorious Paradisical enjoyments; for he was honoured of God his Creator, and the whole Creation honoured him as their Lord and King, and thus he had honour without dishonour.

4. He had joy without sorrow; for he did enjoy the eternal Majesty who smiled upon him with all earthly paradisical enjoyments, and he had joy in the Creation, to behold the paradisical glory of it.

5. He enjoyed peace without warre; for he had peace with his great Creator, and the whole Creation was at peace with him, which was a glorious injoyment.

6. *Adam* had joy and delight without trouble and pain.

7. He had beauty without deformity; for he injoyed the beauty of the whole Creation in their pure paradisical Estate, which is more then a corruptible Creature is able to apprehend.

8. He should have generated & brought forth a holy seed, had he continued in

that estate, as you may see. *Gen.* 1. 28.

And yet further it doth appear, that *Adam* by his transgressions did not bring his Posterity into such a condition, as to be made lyable to the condemnation of Hell; because all the glory that he did enjoy before his fall, was but a created glory, an earthly Paradifical enjoyment; but for the heavenly Paradifical injoyment in Christ, he was not acquainted with till the promises of Christ were made out unto him of that eternal glory in the world to come, the heavenly Paradise of the Sonne of God. And thus farre of *Adams* injoyment before his fall.

A second reason, wherefore *Adam* by his transgression could not bring his Posterity into such a condition, is, because his losse is but an earthly Paradifical losse, and not a spiritual Paradifical losse in the glory to come; for his punishment could extend no further then that Paradifical Law, which Law was this: *Thou shalt eat of all the Trees in the Garden of the Paradise of God; but of the Tree of the knowledge of good and evil, thou shalt not eat thereof: for in the day that thou shalt eat thereof, thou shalt die the death*, Gen. 2. 16. 17. And thus you see the

Law,

Law was a pure earthly Law for the earthly man, about Paradisical Trees and fruits, with dressing of the Garden of God, and the like, which was to the earthly *Adam*: which Law was given him, to shew that that glory which was given him, was but to continue no longer then he should obey that Law of his glorious Creator; for when he brake that Law which was given him to uphold that nature, he lost that nature he had, and all the Paradisical glory he was in; for now he lay under the wrath of the spirit of the world, and was subject to hunger, cold, nakedness, sickness, and death: and this was the extent of the punishment of that Paradisical Law, *In the day thou eatest thereof, dying thou shalt die*; for dust thou art, thou and all that shall be generated from thy loines, and all the glory thou dost enjoy is but earthly Paradisical glory, and to dust it shall return again, *Gen.* 3.17.18, 19. and this is that Law of sin and death, *Rom.* 8.2. which makes *Adam* and his posterity appear to be in a sinful and dying condition, in respect of all that earthly glory; for the wages of sin is death, which is a losse of all that earthly glory which *Adam* had injoy-

ed in the Paradiſe of God, and we in him, had he not tranſgreſſed that Law; but now it is appointed for all men once to die, which is a dying to this earthly glory, which paſſeth upon all men, *Rom.* 5. 12. and ſo all men are accounted ſinners; for as much as the puniſhment of that Law in the earthly Paradiſe, doth extend to all his poſterity, *Rom.* 5. 14. 18. 21. to the loſſe of all the glory we had in him; and ſo we are all by nature the Children of wrath, *Epheſ.* 2. 5. for that nature which we received from *Adam*, is a dying and periſhing nature; and therefore it is, that Children die as well as growen men, and are under the loſſe of this earthly paradiſical glory, being ſubject to all earthly troubles and loſſes; and many times receive earthly and fleſhly puniſhments with their Parents, as in the old world, *Gen.* 7. and in the deſtruction of *Sodom* & *Gomorrah*, and many other places, though ſometimes they did not ſuffer as in *Corah*, *Dathan* & *Abiram*, *Numb.* 16. 32. 33. & 26. 9. 10, 11. and many others; and therefore it was that *David* cryed out, *Pſalm.* 51. that he was conceived, and brought forth a dying and periſhing man, in reſpect of his earthly condition.

A

A third reason is this, that *Adam* by his fall did not bring his posterity into such a condition, as to be made lyable to the condemnation of hell; because the Scriptures hold forth that the spiritual punishment of the Creature is for his own actual transgression, and that the Father shall not answer for the Sonne, nor the Sonne for the Father; but every man shall die for his own iniquity; and that the righteousness of the righteous shall be upon him, and that the wickedness of the wicked shall be upon himself, and that every man in a spiritual sence shall die for his own iniquity; which is clear, as you may see, *Jer.* 31.29.30. *Ezek.* 18.4.5. and to the end, *Ezek.* 33.11.12,13,14,15, and 16. verses.

A fourth reason wherefore *Adam* did not bring his posterity into such a condition, is this; because if God had intended that *Adam* and his posterity should have been made lyable (by his transgression) of eternal wrath, he would never have sent his Sonne into the world to have frustrated his intent; but it is plain in the Scriptures, that the Father intended no such thing; because he sent his Sonne into the world to declare the contrary, that

did not intend that the Creature ſhould die for ever, but that it ſhould be raiſed again from the dead, and that all thoſe that do imbrace his grace and mercy offered in his Sonne, ſhall live eternally; and thoſe that reject it, ſhall dye eternally, and this is clear in all the Scripture.

5. Reaſon is, becauſe the firſt *Adam* was but a type of the ſecond *Adam*; that as the firſt *Adam* did enjoy all earthly Paradiſical glory; ſo the ſecond *Adam* ſhould enjoy all heavenly Paradiſical glory; and that though we loſt our earthly Paradiſical glory in the firſt *Adam*; yet we could not loſe our heavenly paradiſical glory in the firſt Man: becauſe we never had it in the Man *Adam:* it is in the Man Chriſt.

6. Reaſon, wherefore *Adam* did not by his tranſgreſſion bring his poſterity to ſuch a condition, as to be liable to the condemnation of Hell, is; becauſe there is a twofold Covenant: a *Covenant* of works, and a *Covenant* of grace, and the ſin of the firſt *Covenant* is to a natural death, with the loſſe of earthly glory; and the ſin of the ſecond *Covenant* is to a ſpiritual death, with the loſſe of heavenly glory: but

but most certain it is, that *Adam* did not sin against the Covenant of grace; for he was not acquainted at that time with the Law of the spirit of life in Christ Jesus, and therefore could not by his transgression bring his posterity into such a condition.

7. Reason, wherefore *Adam* by his transgression did not bring his posterity into such a condition, is this, because so farre as *Adam* and his posterity were transgressors, so far they were made sufferers; for look what God threatned to bring upon him and his posterity, for the breach of that Law, he brought it upon them that his word might stand good, which he spake when he said, *In the day that thou eatest thereof, dying thou shalt die*: *Adam* and all thy posterity, and all this earthly paradisical glory thou art in, shall perish and come to nothing, which indeed is true; for consider what a losse the whole Creation undergoes, by reason of the first transgression; for how doth the whole Creation groan together until now; and not only they, but we our selves also groan to be delivered from this bondage of corruption, and to enjoy the

glory of a better life in the world to come? *Rom.*8.19.20,21,22.

8. Reason, wherefore *Adam* by his transgression did not bring his posterity into such a condition, is this; because *Adam* was not capable of another world, or the glory to come, until after his fall, when the promise of Christ was made out to him of the glory to come: now if he was not capable of an eternal glory to come, neither could he be capable of an eternal wrath to come; because the eternal wrath is for rejecting the eternal mercy which *Adam* was not capable of before his fall.

9. Reason is this, condemnation to hell is for rejecting the grace and mercy offered in Christ, which *Adam* did not; and therefore it doth appear, that he did not bring his posterity into such a condition, as to be lyable to the condemnation of Hell.

10. Reason is this: condemnation to Hell is after the Resurrection, when Christ shall say to the wicked, *Go ye cursed into everlasting wrath*, *Mat.* 25.41. But the punishment for the first transgression is in this life, as our suffering hunger, cold, naked

nakedneſs, ſickneſs, diſeaſes and death, with all the troubles and miſeries of this life, and a dying and periſhing of this earthly paradiſical body, and a loſſe of that earthly paradiſical glory which *Adam* did once enjoy in that paradiſical eſtate.

11. Chriſt ſaith, *This is the condemnation, that light is come into the world, and men love darkneſs rather then light*, John 3. 19. And *he that believeth not in Chriſt ſhall be condemned, verſe* 18. *for he will render to every one according to his works*, Rom. 2. 6. *and indignation and wrath to every ſoul that obeyeth not the truth, verſe* 8. 9. *when God ſhall come in a flaming fire, rendring vengeance to them that know him not, and that obey not the Goſpel of Jeſus Chriſt*, 2 *Theſ.* 1. 7 8, 9. and thus I conceive that condemnation to Hell is for rejecting the Goſpel of Chriſt.

12. Reaſon, Why *Adam* did not by his tranſgreſſion bring his poſterity to ſuch an eſtate, as to be lyable to the condemnation of Hell, is; becauſe the Judge of all the world will do

do righteously; for as he hath a twofold Law; so he hath a twofold punishment, which is an earthly and a spiritual; for the sin of the first Law brought a losse of all earthly glory, and the sinning against the second Law will bring a losse of all heavenly glory. And yet it doth further appear, that none shall be lyable to the eternal anger of God, but such as have rejected the eternal mercies offered them in Jesus Christ, according to these Scriptures *Rom.* 2. *John* 3. 2 *Thes.* 1. *Titus* 2. & 1 *Tim.* 2. 2 *John* 2. 1, 2, 3. 2 *Pet.* 3. and by these Scriptures and many more, it doth plainly appear, that condemnation to Hell is for rejecting the grace of Christ offered in the Gospel.

Now I know, there will an objection arise, which is this: If *Adam* by his transgression did not bring upon his Posterity condemnation to Hell, then to what purpose did Christ die, or what was the end of his coming into the world?

To the which I reply, that Christ came into the world for these ends. As first, to declare the Fathers love to the world, that whereas the Sonnes of *Adam* did con-

conceive, that they were lyable to the eternal wrath by the first transgression; the Father sends the Sone into the world to declare to the contrary, that he did not intend that they should eternally perish for the first transgression; but that they should be raised again from the dead, of which the Sonne is a sure testimony of the Resurrection, and the first fruits of those that sleep, and that none should die eternally for the first transgression; but for rejecting of the love and mercy of the Father offered in the Sonne.

A second end of his coming was, to hold forth a door of spiritual enjoyment in the glory to come: that whereas we lost our earthly glory in the first *Adam*, so we might be made partakers of a more excellent glory in the man Christ; so as the first brought us to an earthly losse: so the second may bring us to a spiritual gain, and such a glory as the first *Adam* was not acquainted with before his fall, till the promises were made out unto him of that glory to come.

A third end of his coming was this, to declare the mind of the Father to the world; which was promises of mercies unto

unto ſinners in the eternal love: and thus the Sonne himſelf doth declare, Lo I come to do thy will O God, as it is written of me in the volume of thy Book. For he ſaith, I came to do the will of him that ſent me; for the words are not mine but his that ſent me. And as the Father hath taught me, even ſo do I you; for it was meat and drink unto him to do the will of his Father, and to hold forth the eternal love of the Father to the world.

4. He came to ſet forth a more glorious way, and to hold forth more glorious things unto the Sonnes of men, then ever the firſt *Adam* was acquainted with before his fall, even that glory that the higheſt *Majeſty* did enjoy beford all created beings, of which the earthly glory was but a ſhadow and type, as the firſt *Adam* was but a type of the ſecond, and the glory of the earthly man was but a type of the heavenly man.

5. He came to ſeale, to ratifie and confirm the mind of the Father with his blood; and ſo the blood of Chriſt is called the blood of the everlaſting Covenant, Teſtament or will of God, *Heb.* 9. 14.15.23.24. and chap. 10. 29. and chap. 12. 24. and chap. 13. 20.

6. He

6. He came into the world to hold forth eternal mercy and eternal wrath; that whereas earthly mercy and earthly judgement was centred in the first man, even so eternal mercy and eternal judgement are centred in the second *Adam*, the Lord Christ.

And thus I have shewed in a word, what the Lord hath revealed unto me in this thing, wherein I have given a hint of things as time would permit: and the Lord knowes my desire is, that only truth may take place, and that all flesh and self may be beaten down, and that Christ alone may be exalted.

I have but one thing now to say, oh that there were love amongst us, that all things might be tryed in love; without the which all is nothing: for he that loveth not is not of God; for God is love, and he that loveth dwelleth in God, and he in him.

I shall end with one Text, *James* 3. 13. 14, 15, 16, 17. Who is a wise man amongst you, let him shew out of a good conversation his works with meekness of wisdom,

But

But if you have bitter ſtrife and envy in your hearts, glory not, and lie not againſt the truth. This wiſdom deſcendeth not from above, but is earthly, ſenſual, and deveiliſh; for where envy and ſtrife is, there is confuſion and every evil work; but the wiſdom that is from above, is firſt pure, then peaceable, gentle, and eaſie to be intreated, full of mercy and good fruits, without partiality, and without hypocriſie.

Notes upon ſome paſſages in this Book,

WHereas there are ſome friends, that conceive that ſome things are dubious and doubtful in this book: I ſhall therefore deſire to explain my ſelf in page 2. the word (*Anthropos*) ſhould point at the 5. of the *Rom.* and not at *Heb.* 2. 9. p. 42. I refer them to the beſt Greek Copies, and page 11. I ſpeak of the ſpirit or teachings of God, whereby he enlightens the ſoul or ſpirit of a man, and the ſpirit or teachings is not corrupted, though the natural or animal ſoul of man may be corrupted: and when I ſpeak in page 72. as in an-

anſwer, I ſpeak of the ſpirit or teachings of God, or of the ſpirit or teachings of Satan to the animal man, or the ſoul or ſpirit of a man; and when I ſpeak in page 57. of a ſpiritual nature, I mean that that nature that God gave to *Adam*, was a holy or ſpiritual nature; for there is a earthly holineſs, and there is a heavenly holineſs, the firſt man an earthly ſpiritual man, and the ſecond man a heavenly ſpirit ual man: and whereas ſome ſtumble becauſe I hold we receive a corrupt nature from *Adam*, I would willingly know if our nature be not corrupted in *Adam*, as ſome ſay, why infants come to die before they come to commit actual tranſgreſſion, and how they will rnſwer theſe Scriptures, *Rom.* 3. 9. 10, 11, 12, 19. & Chap. 5. 12. 14. 17. 18. & Chap. 8. 23. 1 *Cor.* 15. 22.

Reader, there are ſome faults eſcaped in printing, which I hope you will not lay upon my ſcore, but upon the Authours.

FINIS.